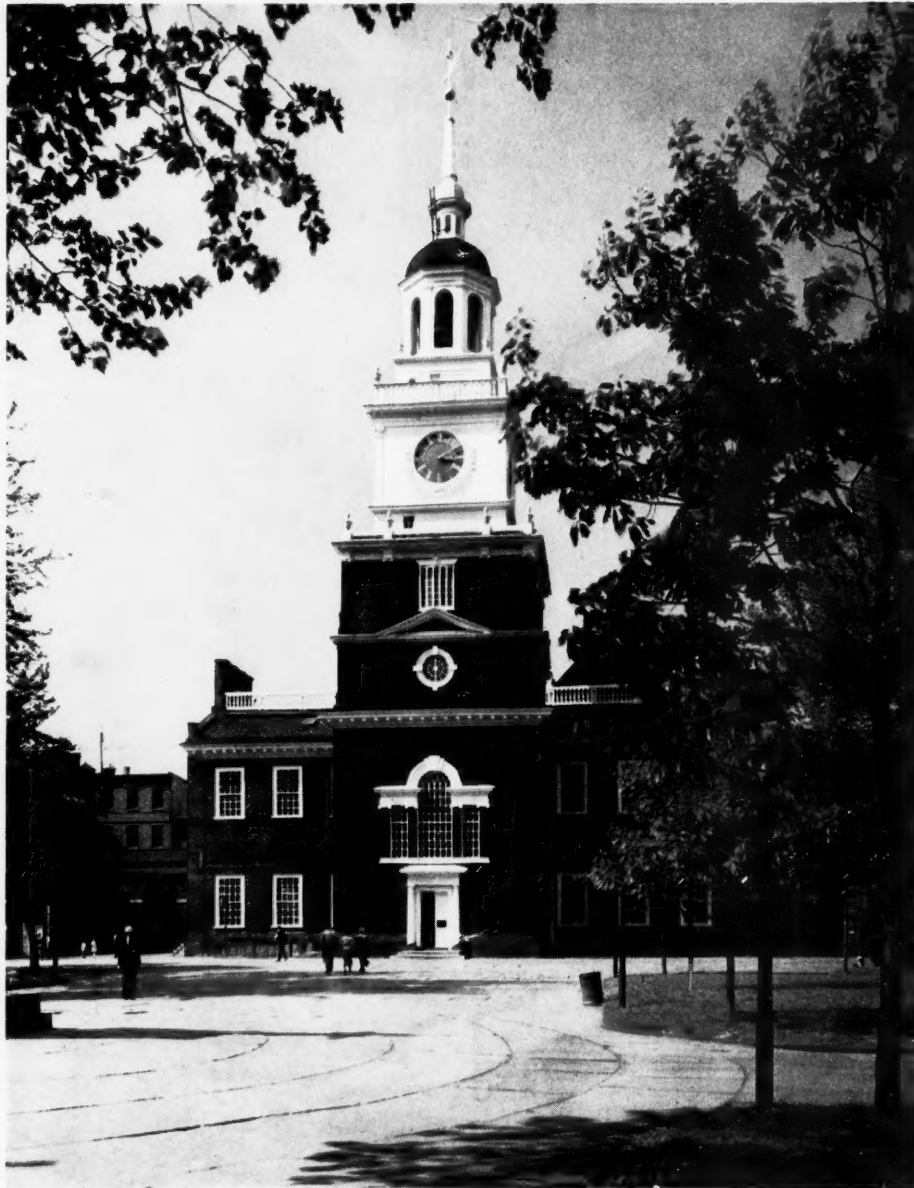


# MOODY BIBLE INSTITUTE MONTHLY

*July 1936*



Independence Hall, Philadelphia

*The historic building in which the Declaration of Independence  
was adopted, July 4, 1776*

© Ewing Galloway



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## The Greatest Soul-Winning Opportunity in America

**500,000 Gospel-Neglected School Children in the Southern Mountains and Adjacent Territory Can Be Quickly Evangelized with the Word of God**

### *Don't You Wish to Share in Such Work As This?*

Teacher and Half of the School Accept Christ

Alarka, N. C.

More than half of my pupils have accepted Christ. Their ages range from twelve years to nineteen years. One boy fifteen years old leads public prayer. Your literature is helping us wonderfully. We thank you and appreciate the Gospel of John very much. I have also lined up with my pupils for Christ.—L.L.C.

Eight Pupils Become Christians

Willis, Va.

I have fifteen pupils who want to recite memory work for a Testament. Eight of my pupils have become Christians as a result of reading the books and learning the verses. The children are very anxious to study and recite the verses for a Testament.—M.A.

Children Want to Become Christians

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Ten Pupils Converted

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My pupils have memorized all the verses that were underlined. Most of them have read several of your good books and are taking them home for their parents to read and the finest thing of all is that ten of that group have been converted. Send us your Pocket Treasuries and Testaments.—R.W.

No Church in Community

Kidd's Store, Ky.

My children have just simply gone wild over your material, and I wonder if it would be possible for us to get more. Children, parents and all want it if you have more. We have no church in this community and need help of that kind.—J.E.

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Publication Manager

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Independence Hall, Philadelphia.....	Cover
Editorial Notes: Folly Flaunts at Fate (Poem); America and God; Our National Number; Constitution Day; A Foreign Editorial; Youth in Great Britain; Husks to Feed Upon; Sound Sunday School Literature; The Old-Time Sunday School Teacher; The Young Minister's Books.....	539
Spirit Manifestations—A Word of Warning.....	George Douglas.....541
The Strength of Government—the Power to Punish.....	Charles D. Alexander.....542
Momentous Days (Poem).....	J. Danson Smith.....543
Capital Punishment—Is It Justifiable?.....	S. Rutherford Loizeaux.....544
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Paganism in Education.....	M. H. Duncan.....546
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What Shall I Teach about Christ?.....	Helen Miller Lehman.....550
"One Sent".....	Paul H. Graef.....551
Spiritual Spokesmen.....	Marlin B. Curry.....552
Ethiopia in Prophecy.....	L. Sale-Harrison.....553
The Imperialism of the Human Spirit.....	Robert Clark.....554
Greek Word Studies.....	Kenneth S. Wuest.....555
Youth Page.....	Will H. Houghton.....556
Missionary Department.....	William H. Hockman.....557
Our Monthly Potpourri.....	Clarence H. Benson.....560
Truth Illuminated.....	William Norton.....564
Practical and Perplexing Questions.....	Grant Stroh.....565
International Uniform Sunday School Lessons.....	Harold L. Lundquist.....567
For Sermon and Scrap Book.....	William Norton.....571
Evangelistic and Bible Conference Fields.....	Ernest D. Christie.....574
Book Notices.....	580
Institute and Alumni.....	William M. Runyan.....585
W-M-B-I.....	588

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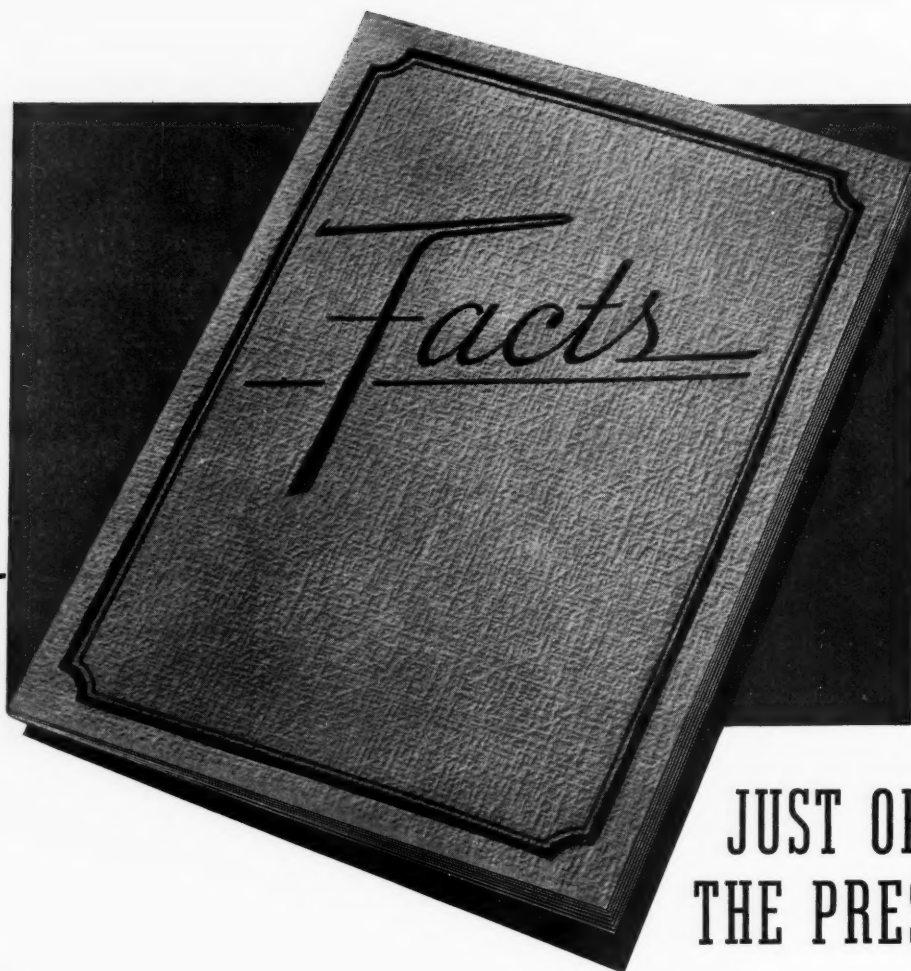
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**H**ERE is a booklet every Christian steward should read!

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# Moody Bible Monthly

Institute

JULY, 1936

## EDITORIAL NOTES

### FOLLY FLAUNTS AT FATE

By Sadie Louise Miller, Upland, Ind.  
(B.C.—Amos 4:1-2; 6:3-6; 7:7-9)  
(A.D.—Current History)

"Go, leave us to our pleasure;  
Thy word we will not heed.  
Come, lords, and mix our cocktails stronger,  
Let revel's voice sound louder, longer;  
These drown the fearful thought  
Of our appalling need."

But God's plumb line hangs ever—  
Eternal law, its name—  
'Twas hung by Him at the creation  
And speaks His truth to every nation:  
"Though wine and music drown,  
Sure judgment I proclaim."

\* \* \*

The present decade may eventually take its place in history as the age of repeal. Following agitation and propaganda, prohibition was repealed. Then our government led by professors of some of the paper sciences, repealed the law of supply and demand and other economic laws. Then, as often happens, a section of Christendom followed the spirit of the world and through an alleged missionary investigation and report, repealed the Great Commission.

It happens there are some laws which are never repealed. Some of these are in the natural world. Some of them are in the realm of national life and existence. History tells us a story of the birth, continuance, disintegration, and disappearance of nations. The historian has formed a philosophy of history, but has overlooked certain principles enunciated in the Bible, and therefore has an incomplete understanding of the rise and fall of nations.

Before God brought the Jewish nation into existence, He laid down certain principles. In Deuteronomy 6, pointing to a future prosperity, He said:

"Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey" (v. 3).

Then follows an outline of principles, closing with a warning:

"When thou shalt have eaten and be full; then beware lest thou forget the Lord" (vv. 11, 12).

The danger time in the life of a nation is not the pioneer period. Out of their rugged experiences men are led to emphasize the masculine virtues of Deity, and so they talk about justice, righteousness, and holiness. Periods of prosperity coming later, bring with them not only comfort of body, but weakening of the moral fiber. There is also out of these softer experiences an emphasis on the feminine virtues of

gentleness and kindness, and God becomes weak and effeminate, until finally He disappears from the thought of a nation. The Bible in anticipation of just this condition in the life of Israel, records God as saying, as He pictures a future age of prosperity, "Beware lest thou forget."

One sign of disintegration is failure to appreciate the past. Man is prone to take for granted everything he possesses. Possibly few children ever stop to think of what they cost their parents in plain dollars and cents. Father and mother went without the comforts of life which are now showered upon the children, and the children frequently without even a smile of gratitude, say, "More!"

This is true in national life. Other pioneer generations have preceded us. They pioneered and suffered. They conquered the continent. They met our enemies. They toiled in garret and cellar to bring forth modern inventions and contrivances, and we accept it all as if we were entitled to it, even as if we had accomplished it. You will search almost in vain for a sentence of thanks in modern literature. On the other hand, you will gather the impression from some of the writers that our forefathers were narrow, ignorant, intolerant, bigots, and some mealy-mouthed speaker in a religious convention would give the impression that our forbears who fought to give us our liberties, were cut-throats and murderers.

America, you cannot ignore the past! You must not deny your own history. Give attention thankfully to pioneer and pilgrim, statesman and soldier, teacher and mechanic, who have worked together to give you every worth while thing you have today. Do not forget them. Do not scorn them. They were not fools. It is possible that two hundred years from today they will be respected as the iconoclast, and self-satisfied sophisticate of the present hour will not be.

Our national holidays in these serious times should call us to consideration of the former things and to a realization of our wide departures. Repentance and a removal of the rubbish cluttering our governmental, economic, and social lives would clear the way for the building again on the foundation stones laid by our God-fearing, Bible-believing forefathers.

\* \* \*

As in former years, we have endeavored to gather together articles this month that have to do with our national problems.

"The Strength of Our Government, the Power to Punish," by an English writer, Charles B. Alexander, should be read in connection with Mr. Loizeaux's contribution entitled "Capital Punishment—Is It Justifiable?" As Mr.

Alexander well points out, the failure of the Eighteenth Amendment to the Constitution of the United States demonstrates a weakness in government, and history has demonstrated that governments can be overthrown when they are unable to administer certain laws for the carrying out of reforms because of the determination of a misguided section to defy the statute.

"Paganism in Education," by M. H. Duncan, exposes some of the dangers in our modern school books, while communism is dealt with in the article by Rev. Mr. Wall. The alarming facts that Maud Howe reveals in "The Challenge of the New Atheism," are relieved by the more hopeful article by Dr. Markman, "When God Laughs," for while the outlook may grow darker, we are comforted with the thought that the uplook grows brighter. Special attention is called to Dr. Stroh's review among our Book Notices, of Dan Gilbert's timely message, *The Biblical Basis of the Constitution*. It should stiffen the defense of every Christian patriot against the dangers that threaten the republican form of government.

And speaking of Book Notices, it has been our custom in July to enlarge this department, in order that our readers might have a knowledge of the latest publications to guide them in their summer reading.

\* \* \*

Referring to the Constitution, it may be of interest to our readers to announce the recent action of the faculty of the Moody Bible Institute. In addition to its present observance of Thanksgiving Day and Memorial Day, the Committee on National and Patriotic Holidays presented the following recommendation regarding the recognition of other important anniversaries, which was adopted:

"1. That three special days be observed annually by the Institute; namely, Constitution Day (in September), Washington's birthday, and the Fourth of July.

"2. That on these occasions patriotic addresses be given, providing instruction on such matters as the Constitution of the United States, the responsibilities of Christian citizenship, and the present activities of communistic and other organized bodies subversive to our form of government.

"3. That the printed sermon of the late Dr. James M. Gray entitled, 'The Relation of the Christian Church to Civil Government,' be distributed among our students, and that their attention be directed to such books as will inform and foster the spirit of Christian patriotism."

\* \* \*

This editorial was written a few days after a most interesting visit in London,



England, with Mr. Hy Pickering, that grand old Christian brother. **A Foreign Editorial** Mr. Pickering commented most graciously on D. L. Moody's work in Great Britain, and said he considered himself a spiritual grandson of Moody. A rough character in Glasgow was saved in Moody's meeting and himself became an occasional evangelist. He held meetings in the country community where the Pickering lad lived. During the mission, nineteen were saved, and Hy Pickering was one of the nineteen.

One remark this old saint made has remained with us. He said that many evangelists had many converts, but most of the converts soon disappeared, whereas a large proportion of those saved under Mr. Moody became stalwart Christian workers. "As soon as a man was saved, Moody sent him out to get some one else," said he. "He turned them into workers at once, and so they lasted."

Splendid comment, keen and discerning. As one sees the strong workers and healthy enterprises in Great Britain which Moody started going, one realizes the truth of this comment. Though the number of campaigns held by Moody was limited, compared with the large number of cities throughout the land, yet there is not a section of Great Britain but feels the impact of Mr. Moody's ministry to this very hour.

\* \* \*

One could feel throughout the British Isles what has been so often felt in America, that the hope for Christian testimony rests in youth. Audiences in convention and conference had large sections of eager young people. **Youth in Great Britain**

The youth secretary of the British and Foreign Bible Society quoted an active youth leader as saying, "Give us something with authority, something worth living for, something which springs from an eternal source."

This is the heart-cry of young people in both of these great English-speaking countries. A living Christ is God's response to this yearning. Young people who know, must go to young people who hunger. It is a youth to youth matter.

\* \* \*

The *Adult Bible Class Magazine*, in its April issue, urges the readers to study in connection with the International Uniform lessons, an article entitled, **Husks to Feed Upon** "Problems in the Life of Jesus," which they reprint from the *Chicago Theological Seminary Register*. Benjamin W. Robinson, to whose contribution the teachers and adult members of the Sunday School are directed, disposes of the virgin birth, the miracles, and resurrection of our Lord Jesus Christ with remarkable brevity and assurance.

Concerning the virgin birth he says:

"The idea that Jesus had no human father was held by some early Christians, but not by all. Paul knew nothing of it (Rom. 1:3). John refers more than once to Jesus as the 'son of Joseph' (John 1:45). Some of the narratives in Luke refer to 'his father and his mother' (Luke 2:33), or represent Mary speaking of his 'father' (Luke 2:48). Modern Christians who follow

Paul and John are just as loyal as those who follow other Christian leaders."

Such statements as these would be ridiculous were they not tragic. To those who are familiar with the overwhelming testimony that both Paul and John give to the deity of Christ, the shallowness of these inferences will be obvious. One wonders whether the writer has ever read very much in the Bible. It is quite evident that he has been an ardent student of the hackneyed expressions and time-worn criticisms of those who are prejudiced against the Bible. And to those who are determined to close their eyes to infallible proof and irresistible grace, it is not necessary to be logical in argument and correct in statement. They will find some scripture to bolster up their blind prejudice, like the woman who named her dog "Moreover," because "moreover, the dog" was found in the Bible.

Having disposed of the virgin birth in this fashion the writer next takes up the problem of the miracles. To him they are really no problem at all, for he has discovered five ways of eliminating them, but for fear that members of the adult class might be misled by the plain Gospel narrative, he proceeds to disillusion them. His last plan for meeting the "difficulty"—which he probably considers his best—is to pay little attention to it. "The attention of people today," he says, "can be raised above sheer miraculousness by a dramatic outlining of the love and brotherliness which prompted Jesus in each incident." How simple it all is! Solve the problem by ignoring it.

The resurrection is likewise waved away with marvelous dexterity if not intelligence. It seems that the best substantiated fact in history did not really occur at all. For twenty centuries the Church has entirely mistaken the Easter message. But the writer has discovered the truth. It is simply this:

"If winter comes, shall spring be far behind? Nature is coming back to life. The power of the resurrection is the power of nature and of God. Make sure your soul revives this spring, that the flowers blossom, that the fruit and the harvest are healthy and ample. The soul may rise with Jesus into realms of beauty and love."

But why does this modernist wrestle with "problems" of his own creation? The deity, miracles, and resurrection were not problems to the disciples. Despite imprisonment, persecution and martyrdom, they declared, "We cannot but speak the things which we have seen and heard." These eminent heroes were men of convictions and not opinions. Millions have died for a conviction. Nobody ever died for an opinion.

Such shallow dissertations are supposed to lead adult classes to infer that the Bible is on trial today. Oh, no! The Bible has been tried, and well tried! No problem in mathematics has been put to such proof. No law in science has been submitted to such tests. No statements in history have been substantiated with such evidence. After its submission to a chain of proofs, after its survival of a crowd of attacks, after its substantiation by a cloud of witnesses, if the Bible is not true—nothing is true.

The pity of it all is that Bible classes should have nothing better than these husks to feed upon.

The preceding editorial gives us an opportunity to call attention to the timely contribution of Helen Miller Lehman, entitled, "What Shall I Teach?"

**Sound Sunday School Literature** What a contrast between that which she says about the birth, the atonement and the resurrection of Christ, and that which the writer in the *Adult Bible Class Magazine* suggests. And then it would only be right in this connection for us to call attention to the many excellent papers, like the *Sunday School Times*, *The King's Business*, *The Evangelical Christian and Revelation*, that are providing a trustworthy exposition of the International Uniform Sunday School lessons.

Dr. P. B. Fitzwater, of the Institute faculty, for the last twenty years has most excellently prepared outlines on these lessons for the MOODY MONTHLY, and has in addition reached thousands of readers through newspapers of the syndicated press. Recently, on account of ill health, he found it necessary to relinquish this task, but we are glad to announce that Rev. Harold L. Lundquist, Dean of the Institute, has consented to carry on the work, and his first contribution will appear in this issue. Mr. Lundquist comes to the magazine well fitted to assume the responsibility for this department. For some years he taught Bible Doctrine at the Institute, and at present conducts the large classes in Bible Synthesis in the Day and Evening Schools. In addition, Mr. Lundquist has had marked success in Chicago churches as a teacher of adult Bible classes.

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While the Editor-in-Chief was in Swansea, Wales, recently, he was much interested in a newly-found old announcement printed 123 years ago on handmade paper. **The Old-Time Sunday School Teacher** It concerned a Wesleyan Sunday School:

"The objects were to teach children 'to read the Word of God; instruct them in the principles of Christianity, and watch over them that they may be useful members of civil society.'"

"It was stipulated too, that the children should come with their faces and hands clean, and hair brushed, and that teachers who failed to attend would be fined 6d., which would go to the school funds."

"The last paragraph was: 'Let every teacher engage in this labor of love with a determination not to grow weary in well-doing, and do all with a single eye to the glory of God, and expect no reward until the resurrection of the just!'"

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"I have had a young ministerial student ask me for the best list of books for his library, and he can have only a few."

**The Young Minister's Books** This sentence was in a letter from the president of a prominent preparatory school.

Fellow ministers, what is your reply? Do you have a suggestion? What books have helped you most? List them and send us the list for publication. Let us compare notes. It will be interesting and helpful.

Moody Bible Institute Monthly

# Spirit Manifestations— *A Word of Warning*

By Rev. George Douglas, Cardiff, Wales\*

**T**AKE heed that no man deceive you" (Matt. 24:4). We learn from our Lord's use of the word "deceive" in this chapter that Satanic deception will be carried on with increasing intensity in the latter days of this age of grace (vv. 4, 5, 11, 24). The Holy Spirit has cautioned us that the special form of the deception is that it is connected with spiritual things, the things of the Spirit, and not with material or worldly things. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons" (I Tim. 4:1). In this passage the real existence, deceptive character, and destructive work of evil spirits are unveiled by the Holy Spirit. Their efforts are directed against believers, with a view to deceiving them, and by deception to draw them away from the path of simple faith in the Lord Jesus Christ, and the written Word of God.

In recent years, there has been a remarkable outburst of craving for the miraculous and Spirit manifestations in connection with gospel ministry. There are grave reasons for believing that such craving is utterly unwarranted by the teaching of the New Testament, and that it betokens not a triumph of higher faith and deeper spiritual life, but rather ignorance of the Word of God, or the petulance of unbelief. The restless desire for subjective proof of the truth of Holy Scripture as to the work of Christ and the presence of the Holy Spirit, is not evidence of the strength of faith, but of the weakness of unbelief.

## A Widespread Erroneous Doctrine

That unhealthy craving was expressed in the statement of belief issued by the Fifth International Pentecostal Convention, which was signed by eight representatives. The first paragraph reads thus:

"We believe that the baptism of the Holy Ghost and fire is the coming upon and within of the Holy Spirit to indwell the believer in His fullness, and is always borne witness to by the fruit of the Spirit and the outward manifestation, so that we may receive the same gift as the disciples did on the day of Pentecost."

Another spokesman of this movement says:

"The baptism in the Holy Spirit is accompanied now, as in Bible times, always with the speaking in tongues. . . . When you get the baptism with the Spirit something miraculous will happen to cause you and others present to know from the Bible sign that you have received the Holy Ghost."

To deal fully with the unscriptural use made of the terms "baptism" and "pentecost" would involve a thorough examination of the New Testament teaching as to what the baptism of the Spirit is, and as to the dis-

pensational aspect of manifestations of the Spirit as set forth in the book of the Acts of the Apostles. There is a widespread erroneous doctrine prevalent today which teaches that multitudes of Christians have never received the baptism of the Spirit, an error due partly to confusing the New Testament teaching concerning the fullness of the Spirit with the baptism of the Spirit; and partly to the unhealthy and utterly unscriptural desire to associate with one another the baptism of the Spirit and the gift of tongues.

It is claimed by the leaders of the so-called Pentecostal movement that the baptism of the Spirit and speaking with tongues are inseparably connected in the book of Acts, and that, therefore, the evidence of the baptism is the tongues. We believe that in this book we are given clear teaching and guidance as to the whole question of manifestations of the Spirit in this dispensation of grace. And only as we recognize and understand the place which Israel holds in the divine scheme of revelation, can we read and understand aright the book of Acts.

## The Gospel Given to the Jew First

All enlightened students of Holy Scripture recognize that though Israel has been set aside, it is not forever, and the present dispensation in its earthly aspect is to continue only until the time comes when the covenant people shall again be restored to divine favor (Rom. 9:10, 11).

It is a common error to assume that the rejection and crucifixion of Christ was the historical crisis at which Israel was set aside. Under the influence of this erroneous conception, people are apt to read the rest of the New Testament as though it had no more to say concerning the earthly people. But when we come into the Acts we at once discover that a place of repentance was granted to Israel, and a "blotting out of sins" was preached to them through the Messiah whom they had rejected and crucified (Acts 2:14, 22, 36). Doubtless repentance would have brought them "times of refreshing" and "the times of restitution of all things" spoken of by all the "prophets since the world began" (Acts 3:19-21). That was the Pentecostal proclamation of the divine amnesty for the guilty people of Jerusalem, and their answer to it was the stoning of Stephen (Acts 7).

But that crowning sin of Jerusalem was not laid upon the Jews of the dispersion, and so the disciples who were scattered abroad by the persecution which followed, carried the Pentecostal gospel to them, for in the first period of the Pentecostal dispensation the preaching was "to the Jews only." And though the Jews did not have a monopoly on the gospel in the second part of the Pentecostal period or dispensation, they still enjoyed a distinctive priority, for now it was "to the Jew first." But in this Christian dispensation, "there is no difference between the Jew and the Gentiles."

Both stand on the same level as regards sin and condemnation, on the one hand, and the proclamation of divine forgiveness on the other. But in the Pentecostal dispensation even Paul, the apostle of the Gentiles, preached "to the Jew first" in every place, and this through the whole course of his great ministry as recorded in the Acts.

## Why the Book of Acts Ends Abruptly

We learn from Acts 15 that the position of the Gentiles in the Church was only authoritatively settled some twenty years after Pentecost, and it is interesting to observe that even that settlement was on the lines and in harmony with Old Testament prophecy (Acts 15:13-17). We notice too, that years after the date of that Church council at Jerusalem, the followers of Jesus Christ were still regarded as an heretical Jewish sect (Acts 24:5, 14). And when the apostle Paul arrived in Rome, although as we learn from the first chapter of his Epistle to the Romans, the church there occupied such a prominent place in his affections, his first care was to summon together "the chief of the Jews," and it was as a Jew he addressed them, for his words are "our fathers," "my nation," "the hope of Israel" (Acts 28:17-20). But when they rejected his testimony, he said "your fathers" (v. 25, R.V.). He now severed himself from Israel, and pronounced the solemn words which sealed their doom (vv. 25-31).

It has often been asked why the evangelist Luke, who was with the apostle Paul in both his Roman imprisonments, closes the book of the Acts with such apparent abruptness without giving any information regarding the ministry of those periods, and the time of liberty between them, which would have been of great interest and value to us. The simple answer is that in this book we have the divine record of the Pentecostal dispensation, and that transition period was now ended. And here we notice a very significant fact, which surely cannot be said to be accidental, that in the New Testament books written after the date of Acts 28, there is not a word to be found about Spirit manifestations except as a warning, such as I Timothy 4:1, 2. Therefore, we heartily agree with the late Sir Robert Anderson when he says:

"As there were no miracles in Jerusalem after the stoning of Stephen, there were none in Rome after that solemn 'Ichabod' had been pronounced by the apostle. For the age of miracles was past, with the dispensation to which they belonged; and the apostle himself entered upon the life of faith beneath a silent heaven. Such is the character of this Christian dispensation; for ours is the blessedness of those who have not seen but yet have believed."

## Miracles and Tongues of Short Duration

It is necessary to emphasize the importance of grasping clearly and firmly the dispensational teaching of the Bible, and espe-

\*A second article, "What Is the Baptism of the Spirit?" will appear in our next issue.

cially the dispensational character of the Acts, and to bear in mind the truth that "manifestations of the Spirit were for a definite purpose, and for a limited period. The working of miracles, the visits of angels, the general speaking with tongues, and other signs were for that transition period only, and when the purpose for which they were designed was accomplished, they ceased to operate as evidential signs."

In reading the second chapter of the Acts we should distinguish between Pentecost as a primary and partial fulfillment of the great prophecy of Joel 2, and Pentecost as the fulfillment of "the promise of the Father." In relation to the Church, its results as the fulfillment of "the promise of the Father," are permanent and abiding; but in relation to Israel, the earthly people, its effects were transient, for the complete fulfillment of Joel's prophecy awaits the time when God "shall bring again the captivity of Judah and Jerusalem," and the supernatural, Spirit manifestations of which it speaks, will herald the approach of "the great and terrible day of the Lord" (Joel 2:28-31; 3:1, 2).

The evidential value of miracles depended largely upon a preceding revelation. They were a sign for those who possessed the countersign, namely the Jews, for "unto them were committed the oracles of God," and when they were definitely set aside by

the apostolic pronouncement of Acts 28:25-28, the signs definitely ceased.

#### Why Paul Did Not Heal His Sick Friends

That explains why the apostle Paul performed no miracle in Rome, did not even speak in tongues. During his first imprisonment in Rome his "brother, and companion in labor," Epaphroditus, lay ill, but he exercised no special gift of healing upon him, but simply depended upon the mercy of God to restore him to health again (Phil. 2:25-30). When on the journey to his second imprisonment, another of his beloved friends became very ill, and his brief statement concerning him is, "Trophimus have I left at Miletum sick" (II Tim. 4:20). When Timothy, his "own son in the faith," was feeling far from well, all the great apostle could do was to send him a simple medical prescription, very likely suggested by Luke who was with him at the time (I Tim. 5:23). There was a time when a handkerchief carried from his person brought healing and health to the sick (Acts 19:12). But that dispensation was now ended.

It is only as we understand the dispensational character of the inspired book which marks the transition period between the Gospels and the setting aside of Israel, that we can understand the mystery of the silence

of God in this dispensation of grace. All the attributes of God have been fully vindicated and manifested in the person and work of His Son Jesus Christ our Lord. God is silent in this age of grace because in the gospel He has spoken His last word of mercy, and the day of wrath is not yet (Heb. 1:1-3; 2:1-3). The divine lever for raising men from the dead in this dispensation, is not supernatural signs, or gifts of the Spirit, but the gospel of Christ (Rom. 1:16).

#### No Language Miracles Today

Miracles in the sense in which the present-day gift of tongues cult craves for miracles have ceased. There have been none since the apostolic age. Not a single case has ever been heard of in which any representative of the modern "Pentecostal" or "tongues" movement has ever been empowered to preach the gospel in a foreign language. The teaching of the New Testament concerning tongues has absolutely nothing in common with the facial distortions and unintelligent twitchings and mutterings of the "gift of tongues" movement of today, with the unseemly and often indecent orgies of hysterical laughter and screaming! "God is not the author of confusion, but of peace, as in all churches of the saints." "Take heed that no man deceive you."

## The Strength of Government— *the Power to Punish*

By Charles D. Alexander, Oxtou, Birkenhead, England

GOVERNMENT, vested either in groups or individuals, is the power behind law which procures respect for the precept, and either obliges the subject to obedience or exacts retribution. Upon the character of government depends the measure of respect in which law is held. If the government is weak, partial, inefficient, evildoers will multiply and the law-abiding will suffer proportionately. A strong, equitable government commands the admiration and loyalty of all who will live peaceably under it, but if the government abandon its right to punish, it must also abandon any semblance of rule and hand over its dominion to anarchy. Regard for the greatest good of the greatest possible number demands that the government should impartially impose the exact penalties which the law prescribes upon the disobedient, and the prerogative of mercy cannot safely be exercised unless it is made abundantly clear that evildoers will not find in the clemency of the government any excuse for continuing in disobedience. In other words, the law must first of all be satisfied, if not by the imposition of the penalty, then by some other and adequate expedient, before mercy can safely be shown.

#### Weakness Disclosed in American Government

The gaol and the gallows are necessary

parts of the machinery of government. However undesirable in themselves, they are indispensable to a due enforcement of law, and consequently are essential to the general well-being of the community. History, contemporary as well as past, abounds in examples of how leniency in government has been mistaken for weakness, and the grave disorders ensuing have only been adjusted by the rigorous correction of the mistake. There have been cases not a few, of governments being unable to administer certain beneficent laws for the carrying out of reforms, because of weakness at the center and because of the determination of a misguided section to defy the statute. The failure of the Eighteenth Amendment to the Constitution of the United States is a case in point. In such cases the government is either overthrown, or has to abandon its beneficent course in a particular direction, and so evil triumphs and the law-abiding are defrauded of their just rights. Nevertheless, even in this imperfect world, the general administration of law is in the direction of the public good. We are accustomed to saying that "the arm of the law is long," and as a general rule the evildoer is eventually apprehended.

#### Rebellion against a Perfect Law

The rule of God in the universe is founded upon moral law, resembling in all its phases

the administration of human law, though in an infinitely higher, purer, and more just degree. Human law is ever changing. As new necessities and conditions arise, the law is adjusted or amended to meet them. God's law is immutable. It always was and always will be the perfect moral code of the universe. It expresses the nature and the mind of God, and can neither be added to nor taken from. It is in the highest degree beneficent, its whole design being to secure the greatest good of the greatest possible number.

"The commandment is holy, and just, and good" (Rom. 7:12).

"The law of the Lord is perfect . . . sure . . . right . . . pure . . ." (Ps. 19).

In keeping of it is great reward. It is not an irksome, arbitrary rule, but in every respect expressive of the moral needs of the heart, so that the psalmist could say of its provisions, "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb" (Ps. 19).

In rebelling against it men rebel against their highest good, for the will of God is "good, and acceptable, and perfect" (Rom. 12). Man's guilt increases in ratio with the value of the precept. The law of God is of infinite value, therefore man's guilt is infinite.

Moody Bible Institute Monthly



### Injuring the Welfare of the Majority

Because moral law is such, God Himself could not vary its provisions without doing infinite harm to the interests of the universe. Man was made for the society and friendship of God, and only in that wonderful fellowship can his soul be happy. Sin destroys the relationship, and therefore sin brings its own punishment. It involves for the soul the complete deprivation of the loving society of God, while the hurtful and hateful distemper of sin takes possession of every part of the being, and tyrannizes the whole. Extended to all eternity, the evil and selfish choice being permanent, it carries with it all the elements of an eternal hell whence all the influences of God's Spirit are withdrawn and men are shut up to the inevitable consequences of their tragic choice.

Moreover, the arm of God's law is long. There is no part of the universe to which the guilty soul could fly for refuge therefrom. The power behind God's law is infinite. The criminal might escape the law of the United States or of Great Britain, but God's arm probes eternity, and His eyes run to and fro in every place. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there" (Ps. 139). When the last great assize sits, men will cry unto the rocks to hide them and the hills to cover them, that they might be hidden from the face of Him who sits on the throne. When it is too late they will find that there is no hiding place for the guilty.

Human law often miscarries for lack of power to enforce the prescribed sanctions. Not so God's law. Not one jot nor tittle of it shall pass. The government behind the moral law is vested in One who can be trusted to apply it impartially, exactly, completely. He is armed with infinite power to impose all the threatened sanctions. His wisdom and authority are absolute.

### An Inconsistency in Human Reasoning

By a strange inconsistency there are many who in this lower world clamor for the imposition of the sanctions of national and international law, being actuated by the principles of exact justice and expediency, yet who are often among the first to object to any idea of the enforcement of law in the government of God. That God should punish is to them a thought abhorrent, illogical, barbaric. That the universe should be organized for the enforcement of moral law as well as for the administration of grace, is to them a crude inconsistency, if not something infinitely worse. This is no doubt because they utterly mistake the intention of God's government and the nature of sin.

The condonation of sin could never be a part of the benevolent economy of an all-wise Creator. If in this lower world the exculpation of the guilty would, pursued to its logical end, plunge human government into irretrievable anarchy—if here, the highest interests of society are secured only by the impartial enforcement of law, what would become of the universe of spiritual intelligences if, in any part of God's kingdom sin were allowed to flourish unchecked and unpunished? Anarchy would travel with the speed of light to the utmost limits

of the divine domain, and bring spiritual order into unspeakable chaos, and the rule of God into desuetude and reproach. It would be reported in hell and published in heaven that God had abdicated His right to rule and that the sinner could go free. Sin would become the rule, and Satan, the usurper of the universe, with the name of God a mere ridiculous shadow flickering on the wide horizon of hell's universal empire. Evil would triumph, and the righteous—if any should remain—would go without hope or rest, either in this world or in the next. It was ever the lie of Satan that God would not be as good as His word.

### God Is Just as Well as Merciful

Benevolence in God insists that He should be as good as His word, and should impartially manifest His displeasure at sin and His love of righteousness. The greatest good of the greatest possible number demands that there should be a reward for the righteous and a recompense for the wicked—that at God's eternal throne "every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). The interests of no one would be served if God overlooked justice.

How thus to uphold the authority of moral law and at the same time to realize the divine desire to save the sinner, is the great problem of the universe. It has been solved in such a way as to secure the fullest respect for the rule of God, and to bring in to Him an overflowing revenue of praise to all eternity from the exalted intelligence of saved men and elect angels. The problem

was, to insure that in acquitting sinners and treating the guilty as though they had never sinned, it should be known throughout the universe that God was not undermining the authority of law, nor giving excuse for sin. In other words, that He might at one and the same time be just, and yet the justifier of sinful men. How He did this, and so far from lowering the authority and sanctity of the law actually succeeded in adding to its luster, making it infinitely more honorable than it ever was before, is the greatest story in the world.

### Where Justice and Mercy Meet

Calvary was God's answer to the problem of the ages. It will be the theme of eternity. The lawgiver here stooped to bear the public shame and reproach of the disobedient, expiating their fault, and rendering that homage to justice which sinful men denied. He proved by suffering and death that the claims of the law could not easily be set aside, taking in love the sinner's heavy load and paying his intolerable debt. Calvary is the masterstroke of God by which He became at one and the same time, judge and justifier, lawgiver and advocate, executor of justice and victim. Myriads of sinners on their way to an undone eternity have halted at the spot where the Cross bars their descent, and there have laid down their arms. There they have felt the constraint of redeeming love and have sworn to a new allegiance. Multitudes yet, if the Lord tarry, will reach that same hallowed spot, will look and live, receive a new heart, and learn to tread the way of obedience and glad submission.

## Momentous Days

By J. Danson Smith, Edinburgh, Scotland

Momentous days are on us! Our eyes may soon behold  
A mighty clash of nations, which prophets have foretold:  
A clashing and a cleaving of unmatched magnitude,  
Wrought by some super being with evil power endued.

Momentous! Yes, momentous! But shall we be afraid?  
The mighty conflict cometh, yet may our hearts be stayed:  
The Lord from glory cometh—His coming draweth nigh;  
Earth's most colossal conflict we'll see—yet from on high.

The nations all are arming! The worst is yet to be!  
For Armageddon cometh not far from Galilee;  
But brothers, Christian brothers, fear not of being there;  
Before that awful carnage—Christ cometh to the air.

The days of tribulation are truly near at hand;  
"Perplexity of nations" e'en now invades each land;  
Yet not for woes and terrors, and earth's onrushing might  
Look we for, but the morning of cloudless glory bright.

# Capital Punishment—Is It Justifiable?

By S. Rutherford Loizeaux, Wheaton, Ill.

**I**N Scripture there are eight great covenants, definite contracts made by God with the race as a whole, or with part of it. The covenant made with Noah is neither Jewish nor Gentile, nor is it dispensational, but it is an ordinance of civil society as a whole, for Noah and his family constituted the human race at that time. Furthermore, this covenant has never been abrogated, and its command, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9:6), holds today as then. The institution of human government, prohibition of eating blood, and the rainbow are all a part of that covenant—an everlasting covenant.

## Murder an Attack upon God

"In the image of God"—that phrase recognizes that murder is not merely injury to man and society, but an indirect attack upon God Himself. From the Christian standpoint then, so flagrant a sin must be punished by death in order to execute justice, and we see that protection of society and avenging the victim are secondary. The death sentence, as taught by Scripture, is vindicative, not vindictive; defending the character of God against encroachment, vindicating His name, not punishment prompted by revenge. "This covenant could not be of God," some say, "for God is a God of love and would not inflict such a penalty." Unbelievers use this same reasoning to argue that they do not need a Saviour, but it is obviously not valid. The command that a murderer die, is rooted in the holiness and justice of God, not in His love. God hates sin, and must punish it, and even His children do not escape the consequences of gross sin in this life.

"But," you say, "the New Testament does not uphold this view, for Christ Himself refutes it in the Sermon on the Mount." First, let it be said that the Sermon on the Mount does not apply to governments, but is personal. Nor does it tell us how to live the Christian life, as some would have us believe, but it tells us the results of the Christian life, the fruits. Christ Himself verified the command of old when He said to militant Peter, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matt. 26:52). But the duties of the government of a state are given in Romans 13:1-7, where we are told that the ruler "beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." The duty of private and personal forgiveness does not interfere with the course of public justice in punishment of the murderer by death. Capital punishment and the spirit of the Christian dispensation are not incompatible, but consistent, as a study of Romans 12 and 13 will show.

## Paul Recognized Capital Crime

The apostle Paul did not refuse to die if he could be proved worthy of death, at his

trial before Festus (Acts 25:10, 11), and by his statement he indicates there are crimes worthy of death and that a human government may rightfully indict the penalty for such crimes. Why should not death, the highest possible penalty, be enforced upon wicked men for the crime of murder, the highest possible violation of law? The institution of capital punishment is an institution of benevolence, not cruelty; to say otherwise is to pass judgment upon the divine wisdom of God.

It should be understood, of course, that the death sentence is the penalty for murder in the first degree—premeditated, planned murder, as contrasted with accidental death, and murders of passion, for, as rightly argued by W. W. Gregg, in the *North American Review* (March 1934), it is doubtful that any penalty would check the latter. In the Jewish law there was made this distinction, and cities of refuge were named to which the murderer could flee for safety. Moses slew an Egyptian in a fit of anger one day, and he fled to a city of Midian, where he lived until the Lord called him to deliver Israel from the hand of the Egyptians.

## Man Responsible for Misdeeds

The cry of many is, "How can you punish a man with death when he has been brought up in the wrong social environment and is therefore not responsible?" This is the viewpoint of Clarence Darrow, agnostic criminal lawyer, who says that man is merely a mechanism, a victim of his environment, and not responsible for any of his acts. The very fact that not all in that same environment turn out to be criminals, weakens this argument. Besides, the Scriptures reveal man as a free moral agent, able to choose between right and wrong. If we do not accept this view we nullify, to ourselves at least, all that the Scripture says about sin and its universality. Man is responsible—even for Adam's sin—and he is certainly responsible for his own misdeeds.

Let us look at a few figures. In the United States each year there are 100,000 persons assaulted, 50,000 robbed, 12,000 murdered, and 3,000 kidnapped—in all, there are 400,000 individuals making a living off of crime. Why is this land so cursed with crime? The answers are, the excellent chance that the murderer will not be convicted, and the uncertainty of the performance of the penalty once that judgment has been passed. The enormity of the problem in America is seen when it is contrasted with England's condition. In the former

country, one murderer out of one hundred is executed; in the latter, one out of ten. The crime rate of our country is seven times that of Canada, and seventeen times that of England.

## Nature of Punishment a Deterrent

What is the solution of this staggering problem? A great step forward would be made if the risk of the criminal were made greater, and if the punishment were made sure. Warden Lewis E. Lawes, of Sing Sing, has said:

"It is not the nature of the penalty which deters, but the certainty with which a penalty of this sort will be applied."

It is readily granted that certainty of punishment is a ready deterrent, but his argument is not valid. For example, if the life sentence for murder were two, five, or ten years, or perhaps even longer in some instances, it would make murder for some people a prosperous business. This argument is used by Warden Lawes against capital punishment, but it does not even apply to the problem at hand, for reducing a penalty can never bring about certainty of its enforcement. The nature of the punishment *does* have a deterrent effect. The old proverb, "All that a man hath he will give for his life," is true of the criminal as well as of anyone else. Even the hardest criminal will cringe at the thought of death. It is logical to conclude that the penalty which the criminal dreads most is the best crime deterrent. Hauptmann consistently said that he would "never burn," but his execution is certain to do more to curb crime than any amount of police activity.

## Failure of Life Imprisonment

The effort to substitute life imprisonment for the death penalty will never prove successful. Seven states tried it, and have lately returned to capital punishment; evidently the former was not a satisfactory check to murder. State's Attorney Herbert R. O'Connor, of Maryland, once said that capital punishment was necessary if the number of murders in this country were to be reduced. Life imprisonment is not a terror to criminals, for no life sentence is beyond the possibility of a pardon or a commutation. In fact, the average length of a "life" sentence in the United States today is a little over twelve years. Circumstances are in such a state that when a criminal lawyer secures for his client a verdict of "life" in lieu of the death sentence, he is considered to have won the case. From such comes the fame of Clarence Darrow, who in more than fifty years at the bar, was never on the side of the prosecution, and who never had a client executed. Without a doubt, Darrow is a brilliant man, but think of what he will have to reckon with at the great day of judgment!

The death penalty was being attacked continually until the recent increase in kidnapping. It seems that even its heartiest op-



ponents believe that those responsible for the murder of the Lindbergh baby are worthy of death. Experience tells us that any attempt to do away with capital punishment, any attempt to substitute rehabilitation of the murderer for the God-given command that he die, will not succeed, and is utter folly.

### Why Try to Reform the Murderer?

God says that he is to die the death. Certainly hell is not for reformation, and the

command that a murderer die, is just as sure as the statement that all the wicked shall depart from the Lord to have their part in that place. A period is allowed for repentance between conviction and execution, and indeed every effort should be made in this time to lead the man to faith in Christ, that he may be cleansed from all sin through the blood. As G. B. Cheever points out in his treatise on capital punishment, the terror of death in such a case may lead to the salvation of a soul,

but it is a sad fact that a sentence of life imprisonment leads to procrastination, and usually to a permanent hardening toward the grace of God.

If we as a people forget or ignore the law of God, aside from the ill effects we bring upon the race, we call in question the omniscience of God, and as creatures, mock our Creator. Let us thank God for His wisdom, for His plan, and above all, that every man has access to life eternal through the blood of the everlasting covenant.

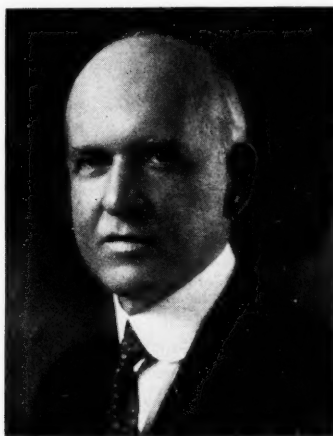
## Conviction of Sin

By Frederick Erdman, Germantown, Philadelphia, Pa.

THE newspapers, in their vivid and detailed accounts of the detection, arrest, trial, conviction, and occasional execution of criminals, do not sufficiently call attention to the gradual or sudden awakening of the conscience which so often is the terrible and outstanding event in the experience of even the most hardened criminals. We know that even the best characters in the Bible—Job, Moses, Isaiah, Daniel, John—when they came into the presence of God, “abhorred themselves in dust and ashes” or “fell down as one dead.” How much greater will be the regrets and remorse of inferior or weaker men or women who were satisfied with lower standards of living, when the time comes for them to enter into the presence of God.

### When the Sinner's Conscience Awakens

What then, can be said of the conviction of sin and the shame and horror of those who have defied all the laws of God and man? How great the responsibility of those Christians who do not do their utmost that lost men and women may have the opportunity to repent before it is too late, while there is yet time for pardon! Can anyone afford to ignore the experience of countless men and women, the best as well as the worst? Should any man assume that his attitude toward sin, which he may have in good health and comfortable circumstances, will always continue? Some day, either in this world or the next, when we come into the presence of God, our conscience will suddenly awake and accuse us. Our present complacent idea of sin and its consequences is a very temporary and unreliable standard of truth. The awakening of conscience, which millions of the best as well as the worst men and women have had even in this world, shows the need of taking the Bible as the expression of God's standards of right and wrong, instead of the latest flippant magazine article, sometimes written by men and women who are trying to drag others down to their evil level of thought and living. How often the most notorious criminals enter the court room with a real or an affected indifference which later, perhaps



Frederick Erdman

in the solitude of prison, is followed by remorse and horror. The fact that so many of the best men and women have

realized their own sinfulness proves absolutely that human standards are of no value, and should shake any man out of the delusion that he will escape this experience.

### All Have Sinned

Christ said also, “To whom little is forgiven, the same loveth little.” One does not need to become a notorious sinner to have the experience of being forgiven much and therefore loving much. If one accepts God's standards given in the Bible, he will realize that “all have sinned and come short of the glory of God.” For how many can escape the accusation made by the heroic Daniel to Belshazzar, king of Babylon, at the height of his glory, “And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. . . . In that night was Belshazzar the king of the Chaldeans slain” (Dan. 5:23, 30).

“The wages of sin is death; but the free gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:23 R.V.).

### The Lord My Strength

Author unknown; translated out of the Latin by Elwyn E. Tilden, Jr., Holbrook, Mass.

Encircled round on every side  
By enemies far flung and wide,  
I live my life like war.  
No sun without its conflicts sets.  
No night but that new toil begets  
Which would my safety mar.

But rid of every fear I'll stand  
Secure from any foeman's band,  
And only scorn their blows;  
I'll stop not at their hostile wrath,  
Or tremble meeting in my path  
The plottings of my foes.

For, lo, in heaven's purest sheen  
The Master of the stars is seen,  
And armed with heaven's bow;  
From my poor hands He takes the strife,  
He throws a guard about my life  
Toward those who seek my woe.

He breaks their weapons, foils their plans,  
And to eternal fires hands  
The arms against me bent.  
So thus I'll stand and fearless be,  
Through Him I'll conquer wondrously  
All enemy intent.



# Paganism in Education

By M. H. Duncan, Lubbock, Tex.

**T**HOSE who are in touch with American thought today know that the fundamental conceptions of the country are pagan. We could not expect it to be otherwise when the educational institutions are pagan in their outlook and fundamental philosophy. It is well known that the books on teaching and other fields of educational science, ignore Christianity as a factor in education and are based on the theory of a progressive humanity. When we examine the creed of modern education as stated by a leading educator and accepted as the philosophy of the schools, we can see that it is thoroughly antichristian. Here is what it is:

"I believe in joy, in lifewardness, in self-expression. I believe in the world and in the flesh. I believe in the nature of man, in the health of his instincts, the purity of his functions, and in his divine potentialities. I believe in the soundness of the human heart, the goodness of life, the beauty of all experiences."

## Is Self-restraint Dangerous?

We do not believe there is a leading educator in the country, outside of those in a few of the Christian colleges, who would refuse to accept this creed. It expresses the belief of more than ninety per cent of the teachers in the public schools, and of more than ninety-five per cent of the professors and instructors in colleges and

universities. It is the outgrowth of modern education's turning its back on the only measuring rod of values, and following a pagan philosophy which says that all human experiences are divine, every inclination of man holy, and every passion God-given. It is expressed one way or another in every textbook in the field of speculative science and is the basic philosophy of modern education. This is the Freudian psycho-analysis, which says that self-restraint is dangerous; that it has produced millions of neurotics, made millions of invalids of all kinds, caused insanity of every degree, and to it is due the majority of the abnormalities we see in the people around us.

It is easy to see that if self-restraint is dangerous, we should let self have its own way. If this philosophy be true, the only vice one can commit is to fail to have a good time. With such a conception dominating the educational system of the country, we can understand why crime is on the increase and immorality is everywhere rampant. We could not expect conditions to be otherwise when the education of the day gives crime and immorality a divine sanction by saying that God wants the boys and girls to have a good time and not to be bound by moral standards that never were scientific. This is why one prominent professor writes on the "Perils of Purity," and another says there is no such thing as sin. "The thing we call sin is but a search for God. The man who got drunk last night did so

because of an impulse within him to realize the fuller life."

## Why Immorality Is on the Increase

One leading educator says, "The greatest bar to human progress in knowledge up to our day is that unspeakable, unthinkable, abominable doctrine of the Christian Church—the fall of man." Modern education has thus substituted confidence in human resources for the grace of God. It has substituted paganism for Christianity, a paganism that externally appears to be respectable, but that really is the richest soil for the growth of every passion of man and the outflow of the excesses of the human heart. This new paganism based on the worth of man and confidence in human resources, has no more power to keep back "the flood of human passions" than had the paganism of Greece and Rome, and the increase in crime and immorality is but its natural expression. If men do not believe that God has spoken, they will acknowledge no other moral law, and will let loose their passions and appetites, as they are doing today. Crime and immorality, corruption of all kinds in social life, politics, and industry, will everywhere prevail. As Professor Machen has said: "It is useless to try to keep back the raging sea of human passions with the flimsy mud embankments of an appeal to human experiences. Instead, there must be recourse again to the stern, solid masonry of God's eternal law."

# Not Silver nor Gold

By Rev. I. R. Wall, Fresno, Calif.

**P**OLITICIANS these days have made a bold stroke with simple-minded and trusting Christian people. They have come all the way back to the Bible for authority to pilot their political maneuverings. Now that the occasion justifies the action, they are taking the Church people back to the Acts of the Apostles to show us that a socialistic-communistic program was the plan of God for the Church. They take us to the fourth chapter of the book of Acts and point out that we should do like the early Christians did. We should sell everything, divide, and have everything in common. If we will do this as a nation, the kingdom will be established on the earth, they claim. Unfortunately many sincere Christians are falling for such doctrine, and the churches up and down the land are now wasting precious time in absorbing this social gospel.

## No Legislation for Common Treasury

It is true that the members of the early Jerusalem Church sold their possessions and

placed the proceeds in a common treasury. It is true that it worked for a very short period of time, and there are also other things to be considered. Nowhere in the Old or New Testaments are we commanded to sell our property and have all things in common. Nowhere in the New Testament do we read that God the Father, God the Son, or God the Holy Spirit said that the Church of Jerusalem did the right thing when they established the common treasury. And finally, nowhere in New Testament times did any of the apostles advocate a plan to repeat the experiment. Later on Paul took up a collection to send to the poor saints at Jerusalem. The co-operative commonwealth had "gone broke," and Christians who had not adopted the Jerusalem plan were able to make a contribution.

## The Truth about Ananias and Sapphira

Then there are those who contend that Ananias and Sapphira were struck down dead because they had not put their money into the common treasury. But what did

God say through Peter? "While it remained, was it not thine own? and after it was sold, was it not in thine own power?" (Acts 5:4). This man was struck dead because he lied to the Holy Ghost. It has no connection with the common treasury plan.

The remarkable fact about this whole matter is that neither Paul nor any of the great apostles had one word to say either in favor or against the common-treasury plan. If modern church men would write Acts of modern apostleship, they would discuss at great length the economic responsibility of the Church.

The Bible is quite clear in defining the position of the Church. When Peter and John went into the temple one day, they met a lame man who expected money from them, but Peter said, "Silver and gold have I none; but such as I have give I unto thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6).

Today our church leadership boasts its ability of answering the economic problem, but it cannot say to a dying world, "In the name of Jesus Christ rise up and walk."

Moody Bible Institute Monthly

# The Challenge of the New Atheism

By Maud Howe, Secretary of the International Christian Crusade, Toronto, Ont., Canada

**A**N AWAKENING to the advance of a great enemy is surely coming to Church, home, and country. Individually and nationally, men's hearts are turning to the living God with a "hunger and thirst after righteousness." We praise God that in the Lord Jesus Christ and His return as King, we hold the key to the world problems today. Nothing can defeat Calvary's message, but the appalling thing is that thousands of our young men and women are being drawn into a vortex of infidelity by what can only be termed the "unawake" attitude of many Christians.

Literature, even the best, has sandwiched in between good matter, articles that deny the truth of God's Word. Literature, even the worst, camouflages under high-sounding phrases, bold denial of there being any such divinity as our Saviour Jesus Christ. The shelves of our school libraries are packed with adverse teaching, the works of brilliant, but atheist writers. And the emphasis on all hands, with a few exceptions, is against a Calvary-bought salvation, though in many cases "religion" may be upheld.

## "While Men Slept"

When we realize that the new atheism invites into its membership every cult and ism that will deny Calvary, we can appreciate the menace of this planned propaganda to build up world-revolution on a foundation of atheism. The new atheism is not the classical freethought of the seventeenth century, in any sense of the word. It is a far more subtle and dangerous thing, and already claims a membership of over seventeen million members, placed in sixty-four countries of the world, working, as so many atheists have told me personally, "night and day" to bring about revolution. Our pulpits, our schools, our homes, our offices, are the target, and have been for many years. Truly, it must be admitted by all of us, that we are guilty of indifference to the under-cover working of the enemy of Christ. Look at the movies, the comics, the advertisements, the evolutionary textbooks in the schools, the atheist professors and teachers everywhere. How has this become a possibility? The text comes to me, and I include myself in the sorrowful admission, that "while men slept, his enemy came and sowed tares." Until eight years ago I had no idea of what was going on in the ranks of the enemy against our God and against His Christ. In one year the International Christian Crusade received over five thousand letters from those losing out in faith or concerned about dear ones. In one month twenty-two people, professors and others, made personal contact with us seeking for "truth."

## "One-sided Literature"

A fine young student brought me a copy of H. G. Wells' *Outline of History*. This book, I understand, has reached a circulation of two million copies and is to be found

in our school libraries *ad lib*. Two illuminating quotations read as follows:

"Jesus was a fine sort of a man perhaps, but our Saviour of the Trinity is a dressed-up, inconsistent effigy of amiability, a monstrous hybrid of men, an infinity making significant promises of helpful miracles for the cheating of simple souls, an ever *absent* help in times of trouble."

In his chapter "Schoolboy," he calls Abraham, Isaac, Moses, and David "loathsome creatures, and fit associates for our Father." The point is not as to this brilliant literature being circulated. No one denies the genius of the writer. But who is back of its being placed in our colleges without adequate material there to meet its specious and calculated faith-destroying statements? Six new copies have been placed in the collegiate library where this young student is fighting for his brother's faith!

Our appeal to an indifferent Christianity today is that it is high time to awaken. The tactics of the world revolutionary movement are to build up forces in every country on an atheistic foundation and make a united attack on some given day. For eight years we have been trying to emphasize the warning that this cannot be treated as an idle threat.

## What Atheists Are Doing

In 1925 the American Association for the Advancement of Atheism obtained a charter. Five times a similar charter has been tried for in Canada. We pray that it may never be granted. We praise God for authorities in many cases sympathetic to our

## The Mount Called Olivet

By H. V. Andrews, Elkhart, Ind.

Thou lowly Mount of Olivet—  
Though less thy fame in Zion's light—  
Lift up thy head, thy Maker praise,  
Thy future sense, thy past recite.

Uncrowned among Judean hills,  
But little known in sacred writ  
Until Messiah trod thy slope,  
And by His light thy crest was lit.

What lasting honor crowns thy crest,  
Thy soil the last to sense His feet  
Ere He returned to Him who sent,  
His mission filled, His work complete.

He comes again; oh, haste the day!  
Awake, O Church, thy Lord to greet.

Thou, Olivet, prepare to be  
The first to feel His coming feet!

Christian faith. Members of the new atheist cult visit hospitals, and in some cases even help peddlers to propagate atheism as they go from door to door. In almost every well-known college and school in the world they have atheist members. They have undercover workers in Christian organizations and atheist members attending churches to offset any appeal from Christian pulpits. Every one of these statements can be proved.

A little lad came into the International Christian Crusade office the other day to sell shoe-laces. We thought we would have a chat with him and cheer him up a little, he looked so poorly clad. We offered him a Gospel to take home. He told us with oaths that he had no use for Gospels. Further, that he hated the One we called God. His mother had told him that when he grew up he was to fight against God, and he added the words, unaware of the terrible blasphemy, "I'm going to knock His block off when I'm a man." He cut short our appeal by showing us money he had earned, and gloriously walked off with his head in the air, a young rebel against authority, a sample of our coming citizen.

## A Call to Action

Again let us remember that there are seventeen hundred known atheist Sunday Schools in Canada and many more in the United States. Today there are millions of agents for atheism throughout the world, working night and day. Are we as busy about our Master's business? There are still many men and women who have proved the old landmarks of faith to be true. There are thousands of young men and women who today live victorious lives, through sorrow and strain, as well as in gladness and poverty, by the power of the Holy Spirit. But there is still a need for every Christian man and woman to be awake to an organized, militant new atheism, which in accordance with Scripture warning, is sweeping through the world, gathering into its fearsome toils the best of our young manhood and womanhood.

What saith my Lord unto his servant?—  
Joshua 5:14

Here Joshua received his knighthood, when he bowed the knee. There at the edge of Jericho he acknowledged the "man over against him with his sword drawn in his hand" as his superior and as the true "captain of the Lord's host." And for that humble acknowledgment the sword of acceptance was laid across his back, and he became the chosen leader of Israel. It is the way Christian warriors are made. Somewhere in hid places they meet the Lord and the shoe comes off the foot, for it is sacred ground; and the head is bowed in full surrender, and a knight of the realm is born. If you have not had such experience, seek it at once. The Lord hath need of you. Kneel and take your honors—your knighthood.—John Weaver Weddell, in *Hid Treasure*.

# When God Laughs

By Rev. O. L. Markman, D.D., Benton, Ill.

**T**HIS psalm is one of the most sublime in the entire collection. Regarded

merely as literature, it is a very artistic production, decidedly regular in its structure, very dramatic, and full of poetic fervor.

Some leading expositors hold that this sacred ode has back of it an historical setting. A king of Israel, perhaps but recently crowned, is threatened with a concerted rebellion of subject nations around his land. The determination and virulence of these foes is set forth with extraordinary vividness—they "rage," or as another version has it, "they rage furiously together," against their overlord; they take counsel together to throw off his yoke and assert their independence. To the psalmist this uprising is not only against Israel's king, but against Israel's God.

The Second Psalm is often quoted or borrowed from, in the New Testament. It is unquestionably messianic, pointing forward to the coming of the promised Saviour-Prince, and depicting the ultimate triumph of the kingdom of Jesus Christ throughout the world.

Now, with this in mind, let us proceed to note more carefully some of the lessons to be deducted from our text. May the Holy Spirit direct us in our meditation.

First of all, this strange, and to us, incomprehensible laughter of God is

*He that sitteth in the heavens shall laugh: the Lord shall have them in derision.—Psalm 2:4*

gloom and rejoiced in the glorious resurrection on the morning of the third day, and the transforming endowment of Pentecost, and the victories of the infant Church as she went forth conquering and to conquer. It was not to be a voyage "on flowery beds of ease." Our God knew full well that it would mean sacrifice, bitter defeat at times, martyrdom, seasons when hope would well nigh fail; but through it all, He beheld that far-off day, when all heaven should join in the shout of triumph, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Rev. 11:15).

In the most trying ordeals of life, we may join Paul in his exclamation of triumph: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39). Faith never despairs!

Secondly, we are told that "the Lord shall have them in derision." The laughter of our God is also

## A Laugh of Scorn

In all the uproars of defiance, God is not disquieted in the least. He does not even rise from His throne to see what the matter is, or stretch out His arm. He calmly "sits" in the heavens, abiding His time, and laughs as a giant might laugh at the menaces of a host of pigmies. Whatever the obstacles, and however numerous and formidable the foes, God will triumph in the end. This was verified not only in the days of the early Church, but again and again in the development of the kingdom in the world.

More than three hundred years ago, the king of Spain equipped a huge fleet and dispatched it against England, to chastise that heretical land and crush her Protestantism. The fleet, according to a chronicler of that day, was the best furnished with men and all manner of provision, of any that the ocean had ever seen, and was given the arrogant name of "Invincible." It consisted of 180 ships, with 19,290 soldiers, 8,350 mariners, 2,080 galley slaves, and 2,630 great ordnance (heavy guns).

"On it came with lofty turrets, like castles, in front like a half moon, the wings thereof spreading for seven miles, sailing very slowly, though with full sails, the winds being as it were tired of carrying them, and the ocean groaning under the weight thereof." Trusting in their strength, the Spaniards reckoned on certain victory; but there were two factors of which they had taken no account. One was the valor of the English seamen, who met them with their little fleet. The other, and by far the

greater, the scorn of Him who sat in the heavens. He blew upon them, and they were scattered. He sent

forth a mighty wind into the sea and drove them along the channel and up into the cold North Sea. Many of the proud galleons were wrecked on the shore they had come to conquer, and of all that vast Armada only fifty-three returned home to Spain, with but a poor remnant of broken and dispirited men to tell how He that is enthroned in the heavens had laughed and mocked at them.

## What Napoleon Learned

Napoleon Bonaparte was one of the mightiest generals that had ever gone forth to battle. He fought the Austrians for five consecutive days without taking off his boots or closing his eyes in sleep. He came to be the first captain of the world, and the earth trembled, so to speak, under his conquering tread. When he proposed to invade Russia and subdue that land, the Russian ambassador said:

"Man proposes but God disposes."

"I would have you know," thundered the arrogant and self-confident warrior, "that I am he that proposes, and I am he that disposes."

Napoleon set out at the head of the greatest army that had been marshalled up to that time. It looked as though it would be a march of triumph. Then, lo, the snow flakes began to flurry, and they fell until they lay four feet deep. The cold became so intense that 20,000 of Napoleon's horses froze to death in one night. Near Vilna there was erected a stone with this on one side:

"Napoleon Bonaparte passed this way in 1812 with 45,000 men."

On the other side:

"Napoleon Bonaparte passed this way in 1812 with 9,000 men."

All God needed to discomfit that haughty blasphemer was snowflakes.

In his *Les Miserables*, Victor Hugo paints a graphic picture of the battle of Waterloo. At the close of it, he inquires if it were possible for Napoleon to have won the battle. And he answers, "No." Then he inquires:

"Because of Wellington?"

"No."

"Because of Blucher?"

"No. Napoleon went down in defeat because he defied God."

## What History Teaches

Some one has said, "History is little else than a prolonged exhibition of the scorn of God for human pride and of the contempt which He pours upon it. He endures it for a season and then, when it has played its fantastic tricks long enough, He sweeps it away with the breath of His nostrils."

This truth needs to be stressed anew in our day. Men deliberately set at naught the laws of God. Nations spend billions on implements of destruction, while multiplied

## A Laugh of Triumph

What havoc has been wrought in the world by sin! No tongue can portray the devastation. When imagination has employed her most somber hues, piled disaster on disaster, wrung tears from every pore of creation, and hung the universe in sackcloth, she has done nothing towards an adequate description of the blight and sorrow, ruin and misery brought about in the world and in the hearts and lives of the children of man by sin. Yet God foreknew all this from the beginning, and while He was grief-stricken as He viewed from afar the awful catastrophe, He did not despair. He rejoiced in the assurance of the ultimate overthrow of evil and the triumph of the good—that in the end righteousness would cover the earth as the waters cover the face of the deep.

This psalm was a special favorite with Martin Luther, and brought to his heart hope and courage in the most trying hours. "Who thought," said he, "that when Jesus Christ hung lifeless on the cross, and the little band of disciples were enshrouded in hopeless gloom, and the enemies appeared triumphant, and hell was jubilant, and all nature was enthralled in deepest darkness, in that blackest hour that earth had ever known, who would have thought that God was laughing all the time?"

Oh, to be sure, it brought unspeakable sorrow! Even God turned away from beholding the anguish of that scene, but He did not despair. He looked beyond the



thousands are in need of the necessities of life. Decency and sobriety are being bartered away as though they were matters of little or no consequence. Movements are on to legalize gambling not only in various states, but by the federal government itself. These and other evils make it increasingly difficult for boys and girls to refrain from the wrong and grow up to become pure, sober, God-fearing men and women. The powers of darkness challenge the Church in her great work of uplifting the fallen, safeguarding the home, and leading souls into the kingdom of Jesus Christ. Is this to go on forever? Ah, no! God is still in His heavens. His ear has not become heavy so that He cannot hear, nor His arm shortened so that He cannot intervene. He is not unmindful of the arrogance of evil-doers, or the indifference of those who are "at ease in Zion." "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." And if we are faithful, He will again make bare the arm of His infinite power and lead out in the overthrow of the hosts of darkness and the ultimate and complete establishment of His kingdom in the world.

Thirdly, the laughter of God is

#### A Laugh of Mercy and Forgiveness

The parable that we usually refer to as that of the Prodigal Son is in reality a picture of the divine Father. How He waits for the return of His erring child, hastens to bestow the kiss of pardon and to reinstate the poor penitent in all the rights and privileges of membership in the divine family. "And they began to be merry."

Jesus assures us that "there is joy in the presence of the angels of God over one sinner that repenteth." And we may be quite sure that our heavenly Father joins in that rejoicing—literally laughs for joy.

When Evangeline Booth was but a frail young woman, she preached night after night in a crowded room in the city of Paris, only to be jeered by those who came to hear her. At last, with breaking heart she came down from the platform, walked through the crowd, and said to a poor fallen girl who sat in the rear seat, as she took the latter's face in her hands, and bent over and kissed her, "My dear sister, I would that I could love you to Christ." Pure lips like Miss Booth's had not touched this girl's cheek for many a year. She raised her face, instantly started to her feet, and staggered down the hall, and fell, the first one, at the penitent form. We are informed that this girl became one of the leading Salvation Army officers in France.

Oh, for more heart passion that will help those out of the kingdom to see how their heavenly Father yearns for their salvation.

My unsaved friend, God stands ready to welcome you and lovingly, rejoicingly, pardon your every transgression. If you continue to reject the offer of divine mercy, the day of salvation will eventually close, and then you must hear His, "Depart from me!" But if you yield your heart and life to Jesus Christ and serve Him faithfully, you will ultimately hear Him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

### "The Lord Doth Build Up Jerusalem"

*Psalms 147:2, 3*

By Jean Leathers Phillips, Decatur, Ill.

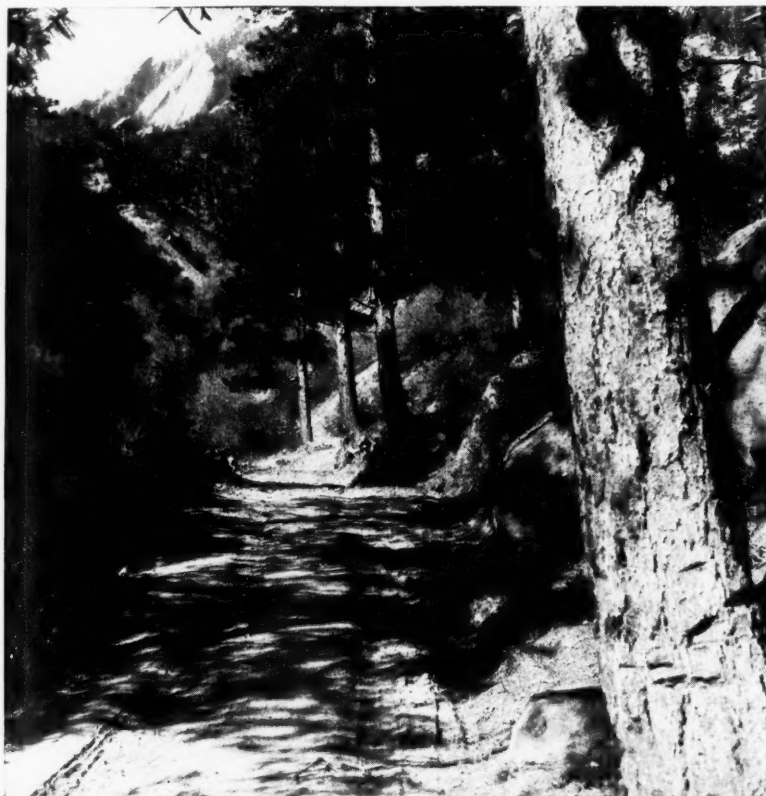
What ho! A hum of industry  
From Jordan's floor to rolling sea!  
The desert bursts with bud and bloom  
Of orange, vine, and scented broom.  
Once more the shepherds tend their flocks  
Where late have been but sand and rocks.  
The fishers ply on Galilee  
Their age-old trade, ah, fair to see!  
Again at eve the olive trees  
Pour fragrance on the soft-winged breeze.  
The herds about old Tekoa graze  
As in the prophet's long gone days.  
Jerusalem that once lay waste  
Is builded firmly but in haste,  
Is builded once again to stand  
A landmark in a favored land.  
Oh, Israel, awake, awake!  
The night is fled; the morn doth break.  
Soon, soon on Olive One shall stand  
Deep scarred of brow and foot and hand.  
And they who for redemption sighed,  
Shall see Him whom they crucified.  
No scoffing, unbelief, and rage,  
No hatred of this darkening age,  
No earthly might the tide can stem,  
For God doth build Jerusalem.

#### A VACATION SCHOOL IN A GARAGE

Novel indeed was the Daily Vacation Bible School held by a student of the Moody Bible Institute in early summer for the children of her neighborhood. When the idea first presented itself, she tried to secure a nearby school building in which to meet, but after investigating, she found it too expensive. At last, no other place being provided, she used her own garage. She would not be defeated by an item so small as a meeting place, when she felt the hand of God leading her in this work. There, as is often the case, God used what seemed a hindrance as an added attraction. Everyone liked the idea of the garage Bible school, and appeared either because of interest or curiosity until there were one hundred and twenty registrations, and an average attendance of between eighty-five and ninety each day.

The young people were not only taught the Word of God and turned to a saving Lord, but they were able to see what praying in faith brings. The three weeks of the school were over and parents were invited to the closing exercises, which were planned necessarily for the outside. Rain began falling in the morning and seemed to have set in for the day. The entire school united in prayer for clear weather. The sun appeared in time for one hundred and twenty-five fathers and mothers to attend the program. Plans have begun for a bigger and better school to be held next summer, for which a new brick garage has already been provided.—*Student News Service.*

If a person is busy improving the talents God has given him, he will have too much to do to find fault and complain about others.—D. L. Moody



*The strength of the hills is his also. Psalms 95:4*

# What Shall I Teach about Christ?

By Helen Miller Lehman, Santa Rosa, Calif.

**M**UCH of religious instruction today is indecisive and tends to uncertainty and to doubt rather than to positive thinking. It is my policy therefore, in teaching my Sunday School class, to make statements as dogmatic as possible for the sake of stabilizing their spiritual outlook. I dare to speak with authority only because the Bible speaks positively, but with amazing simplicity and clarity upon points essential to our salvation. Where its passages are ambiguous we need not be deeply concerned. Some day they shall be made clear. For the present, although we may not understand them, we nevertheless must accept them as divinely inspired by One whose thoughts are higher than our thoughts as the heavens are higher than the earth (Isa. 55:9).

An article recently appeared in one of the denominational journals, entitled, "What Shall I Teach about Easter?" I did not read the article, nor do I know what stand the author took upon his subject, but it came to me that a teacher has no alternative in what he teaches about Easter. His teaching must be limited and governed entirely by what the Bible says upon this and various other subjects. The Bible says what it means and means what it says. There is no possible room on these vital subjects for individual interpretation.

## What Shall I Teach about the Personality of Christ?

Is Christ God, or is He merely a human being who lived an exemplary and spiritual life? I must teach that He is the Son of God, because His divinity is declared by many who spoke with knowledge and with authority. The psalmist received the affirmation from the Lord who said, "Thou art my Son, this day have I begotten thee" (Ps. 2:7). The disciples, as He walked upon the water, said, "Of a truth thou art the Son of God" (Matt. 14:33). John the Baptist, when he saw the Spirit descending from heaven like a dove, and abiding upon Christ, declared, "I saw, and bare record that this is the Son of God" (John 1:34). Christ declared His own Sonship: "I am the Son of God" (Matt. 27:43), and God the Father also declared His Sonship: "Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:17).

## What Shall I Teach about the Birth of Christ?

In His infinite knowledge, God knew that the time would come when men of worldly wisdom, having put Christ on a human plane, would attempt to explain His birth in terms of the natural. Shall I teach that He was born of earthly parentage and came to earth through the normal channels of birth, or that He came by way of a supernatural conception which occurred but once in the history of the world?

I have freedom to teach only what the Bible teaches on the subject. "The angel



Helen Miller Lehman

of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost" (Matt. 1:20).

The prophet Isaiah spoke: "The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).

## What Shall I Teach about the Death of Christ?

Shall I teach that His life was taken from Him against His will by the soldier who pierced His side, and that He did not save Himself because He had not the power? Shall I teach that His death led to nothing, and that the blood which was shed on the cross of Calvary was of no more worth than the blood of any other man?

The blood of Christ poured out in the agony of crucifixion is the crux of our salvation. All Old Testament history leads up to the cross. Nineteen hundred years of New Testament and modern history looks back to Calvary. Although modernists disregard the blood entirely, or discredit its saving power, yet I can teach but one thing, that we, as sinners, are redeemed from our fallen estate only by the shed blood of Christ, the Son of God. There is no other way. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). "Ye were not redeemed with corruptible things, as silver and gold. . . . But with the precious blood of Christ" (1 Pet. 1:18, 19). Paul states: Jesus Christ, "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). In Revelation we find that glory and dominion for ever and ever go "unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5).

No doctrine in the entire Scriptures is stated more concisely than this. It permeates the Bible from Genesis to Revelation, and allows of no variation of interpretation. In many references to the blood,

we find the infallible words "thus saith the Lord." When God speaks, no human being dare gainsay His declaration.

## What Shall I Teach about the Resurrection?

Shall I teach that His disciples came by night and stole Him away while the soldiers slept, as the Jews until this day so explain His disappearance from the tomb?

No explanation of this phenomenon in terms of natural knowledge can be given. It was supernatural, and the Bible so states it. Therefore I can teach nothing but that our Lord experienced a bodily arising from the tomb. An angel of the Lord descending from heaven, having rolled back the stone from the door, said to the women, "I know that ye seek Jesus, which was crucified. He is not here: for he is risen" (Matt. 28:6, 7). "And it came to pass, while he blessed them, that he was parted from them, and carried up into heaven" (Luke 24:51). Christ Himself after appearing bodily to the eleven as they sat at meat, "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen" (Mark 16:14). For Christ is entered "into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

## What Shall I Teach about the Return of Christ?

Death was meted out to Ananias, and to Sapphira, his wife, because they told only half the truth. How many preachers and teachers today are failing to give to their constituency the full gospel message. We cannot honestly tell of Christ's first advent without also telling of His shed blood. We cannot tell of His death without telling of His miraculous resurrection. If we tell of His death and resurrection, we have told only half the truth about Him. We must add the prophecy concerning His return. This is no insignificant doctrine to be brushed aside as of little value to the Christian. It is mentioned 340 times in the New Testament. Over and over again, the doctrine of the second coming is used to arouse men to separation from the world, and to a life of faithfulness and watchfulness. A special reward is given to those who love and look for His coming.

I shall therefore teach, as the Bible does, that the same Christ who was crucified, raised from the dead, taken into heaven and who today sitteth as Intercessor for us at the right hand of God, shall return to earth in physical form, coming in the clouds even as He went. And that when He comes we who are still alive shall never experience death, but shall be taken up bodily to be forever with the Lord.

God puts aside the iron and takes up the worm to thresh the mountain. That is God's way. His thoughts are not our thoughts. His plans are not ours.—D. L. Moody

Moody Bible Institute Monthly

# "One Sent"

By Paul H. Graef, New York, N. Y.

**H**AVING been requested to give a gospel address at a mission, I spent much time in earnest prayer for a message for the occasion, but none was given me. The very evening arrived, but still my prayer was without answer.

In the subway on the way to the meeting, again I lifted my heart to God, and definitely committed myself into His hands, telling Him that I would look to and depend upon Him to give me a message in His own time and way, if He wanted me to speak. The matter thus settled, with responsibility gone, immediately something happened.

## A Message in a Penny

A man sitting next to me glanced up from reading his paper, and sensing the fact that the train had stopped at his station, jumped up and made for the door, which was already closing. As he dashed by, I heard a coin drop, landing at my feet. Looking to see what it might be, a voice distinctly said to me, "There is your message." Picking the coin up, I found it to be a cent. Examining both sides, alert to understand the message intended for me, for a moment I was puzzled, when suddenly it dawned on me that the two words, largest in size, with the substitution of one letter in the second word, were to be used. Those two words, as you will recall, are "one cent," and the word "cent" was to be spelled "sent."

Immediately scriptures revealing the all important truth that God the Father had sent His Son into the world to save sinners, came flooding into my mind, and that night the Lord Jesus was preached as being the *One sent* from God, and the hearers were assured, on the authority of God's Word, that salvation would follow to all who would put their trust in Him as Lord and Saviour. Precious souls for whom the "One sent" had died, were saved that night, and a similar message has been blessed of God many times since that occasion.

## A Second Lesson

On my way home that night, pondering over what had taken place, there came the strong conviction that there was still a message intended for me personally. This led me to study the Scriptures in the days following, with the result that I found that the words "one sent" given me that night, not only apply to our Lord Jesus Christ, but apply now to every individual believer in Him as well, myself included.

Forty times in the Gospel of John, our Lord Jesus set forth the fact of His having been sent by the Father, emphasizing the tremendous importance of that truth. His last such announcement is in chapter 20, the glorious resurrection chapter, when appearing to the disciples, and showing

*For I came down from heaven, not to do mine own will, but the will of him that sent me.—John 6:38*

*And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do.—John 17:3, 4*

them His hands and His side, in verse 21, He spake these words: "Peace be unto you: as my Father hath sent me, even so send I you."

It is important that we know to whom He was speaking on that occasion of occasions. A cursory reading of the chapter would lead one to conclude that only ten of the apostles were present. But turning to Luke 24:33, we learn that other disciples were there as well, and that He was therefore addressing the entire group. So that in pronouncing and bestowing this His commission of appointment and authority, it was to and upon all the disciples as such, and not to and upon apostles only.

## Each Believer "One Sent"

He committed to His disciples individually as such, and placed upon them, and in succession to them commits to us, and places upon us as individual disciples, the sole responsibility of proclaiming the good news of salvation, even to the very ends of the earth. Each believer was then, and each believer is now, a "sent one." Each is "one sent" by Him who loved us and gave Himself for us.

He was to ascend to His Father, having perfectly and eternally finished the work He had been sent to do, and He commissioned them, and commissions us, in absolute dependence upon us His disciples, to carry on under the guidance and control of His Spirit.

This is the job of every disciple, of every believer. Are we working at our job?

"Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20).

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:13-15).

"So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

## Discipleship Succession

What our Lord planned for this dispensation was not that the preaching of the gospel was to be limited to ministers, evangelists, and missionaries, nor, I believe, was He particularly interested in apostolic succession, but He did inaugurate, and does depend,

upon discipleship succession, each disciple being "one sent" by Him. Discipleship succession is the simplest thing in the world, it is the most effective thing in the world, and it is the most needed thing in the world. And those who practice it are in the very center of God's will.

Discipleship succession has been described thus:

"From mouth to ear,  
From ear to heart,  
From heart to mouth."

In order that its simplicity and effectiveness may be clearly appreciated, let me illustrate it thus:

"From your mouth to my ear,  
From my ear to my heart,  
From my heart to my mouth."

"From my mouth to another's ear,  
From his ear to his heart,  
From his heart to his mouth."

"From that person's mouth to another's ear,  
From the hearer's ear to his heart,  
From his heart to his mouth."

And so on until He comes.

Never shall I forget the three questions which Dr. James M. Gray asked the believers present one evening at the Moody Bible Institute conference held in my church. They were questions which brought every disciple of the Lord face to face with his responsibility in witnessing for our Lord Jesus.

Have you ever led a soul to Christ?

Have you ever tried to lead a soul to Christ?

Do you know how to lead a soul to Christ?

## ANOTHER TABLE GRACE

"We thank Thee, Lord, for daily bread  
With which our table now is spread;  
We thank Thee, Lord, for friends and home,  
And may Thy blessed kingdom come.  
So, hear our prayer, Lord Jesus, now,  
We humbly in Thy presence bow. Amen."

I think in the parable of the good Samaritan, Christ has taught us very clearly that any man or woman who is in need of our love and our help—whether temporal or spiritual—is our neighbor. If we can render them any service we are to do it in the name of Christ.—D. L. Moody





# Spiritual Spokesmen

By Rev. Marlin B. Curry, Hillsboro, W.Va.

**T**HAT Christians are God's spokesmen; that He has intrusted to His disciples

in all ages, not only for their own good but also for the salvation of the whole world, the glorious gospel of transforming power, is precisely what the Bible teaches. Therefore if we, His professed followers, fail to transmit "the power of God unto salvation" to those whose basic hunger is for spiritual food, we cannot deny that we have been unfaithful to this sacred trust placed in us.

Paul was deeply conscious of this very obligation when he wrote that God has attested our fitness to be intrusted with the gospel. This was the convincing authority back of all his powerful preaching and writing. Today ministers have power and laymen have influence only in proportion to their appropriation of this spirit which animated the mighty apostle. How then, should we as spiritual spokesmen regard our high calling?

## I

Preaching, teaching, and living the gospel, however rightly and effectively it may be done, is indeed our highest privilege. This is the basis of our appeal to the unsaved masses. When this viewpoint is adopted, impure motives and mental delusions of personal grandeur will not hamper our progress. This was the way Paul regarded his trust, and in view of such a realization he spared not himself in trying to give the gospel to everybody. There are, in the final analysis, three ways by which we should embrace this priceless privilege.

### Reflectors of Christ

1. We should undertake our Christian duties with the full consciousness that we are the reflectors of Christ. Realizing this, we know that whatever we do will give a corresponding picture of Him to every unsaved man or woman, boy or girl, with whom we have contact, whether direct or indirect. After a refreshing rain one can see upon the rolling, awakened earth numerous little pools of water which reflect from the heavens above the beauty of snow-white clouds with a background of ethereal blue amid the brightness of a peeping sun. At our best, we are like those little pools; we reflect the glory of Christ in this sinning world.

2. This work that we begin should be motivated by the fact that we have a special message to deliver. To every Christian God might readily say, in the language of Alfred Noyes to neophyte astronomers: "Listen to me, for I have things to say that I can only tell the world through you." We ought, then, to strive to open our minds and hearts to the truth He would have us communicate. As to His message being distinctly personal to every individual, Rudyard Kipling in *The Pioneer* uses a most appropriate sentence: "Anybody might have heard it, but

*But as we were allowed of God to be put in trust with the gospel, even so we speak.—I Thessalonians 2:4*

### "God's Whisper Came to Me"

3. This divine privilege, finally, ought to be regarded with the utmost sacredness. Why are Christians ever apologetic about this high calling? Certainly it should not be so. Roland Hayes, that marvelous negro tenor, had the heavenly vision when, concerning his clear call to sing the gospel into the lives of others, he remarked, "It was as though a bell rang in my heart." And Dr. William L. Stidger captured a golden thought when he wrote that,

"Christ the Son of God hath sent me  
O'er the widespread lands;  
Mine the mighty ordination  
Of the pierced hands."

## II

This gospel trust of which Paul speaks is invested with a great personal obligation. Men are not to be satisfied, only God; no flattery, honor, or praise of others are to be indulged. Gentle behavior, encouraging and comforting labors, living a life worthy of God, and an earnest endeavor to impart not only the gospel, but also one's own soul in love, resolve themselves into the Christian's supreme responsibility. That is Paul's teaching. What are the requisites for meeting such a responsibility?

### Three Requisites for Success

1. We must have a keen interest in human souls. Too often this is not true. Whether or not we verbally declare such an attitude, we nevertheless express by our actions, "What is that to us?" But we can never get away from the piercing truth that we are indeed our brothers' keepers.

2. We must develop voices of certainty. "For if the trumpet give an uncertain sound," asks Paul in his first Corinthian letter, "who shall prepare himself to the battle?" That is well spoken.

### Power Comes through Certainty

Spiritual authority captures the imaginations of people. The way to attain this certainty is to set the Cross up in the heart. It is reported that a Christian leader has said, "Bring us affirmations. We have enough doubts of our own." And from the lips of Dr. James Black we hear a sane philosophy: "We ought to know Jesus better than our own mothers."

3. There must be a free course for God's message. Paul wrote the following to his Thessalonian brothers: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified" (II Thess. 3:1). If we are fulfilling our highest function, we are clear channels through which God can speak. "But if a man feels that he is only a pipe for omnipotence to sound through," Lincoln once remarked, "he is not so apt to worry." That is exactly our relation to God. But if through the glittering rubbish of this world's attrac-

tions, we allow these channels of ours to become clogged so that God's message cannot get through,

we have failed miserably in the use of that gospel trust so graciously committed to our keeping. As did Paul, let us cry, "Pray for us."

## III

Listen to Paul again: For who is our hope, our joy, our crown of pride (who but you?) in the presence of our Lord Jesus on His arrival? Why, you (I Thess. 2:19, 20).

### You Are Our Glory and Joy

This was written to the Thessalonian Christians. Yes, our fullest joy finds its permanent source in the souls of the men and women who respond to the gospel appeals we fling out to them. But how do we feel this genuine happiness?

1. We experience it through our own personal reaction to the work we do for Christ. Telling the good news is finding real satisfaction. The reason that we feel thus stimulated is the fact that God is actually flowing through us. When William Blake, the poet, was dying, glorious songs in praise of God poured forth from his heart, sending a ring of rapture throughout the soul of his devoted, listening wife. His confident comment on this stirring experience was simply this, "My beloved, they are not mine. No, they are not mine. They are too beautiful for that." And this joy, in a like measure, is ours if we are faithful to our trust.

2. The responsiveness of those whom we touch will always make us happy. And you started to copy us and the Lord, Paul further writes, welcoming the Word, though it brought you heavy trouble, with a joy inspired by the Holy Spirit. . . . You became a pattern to all believers in Macedonia and Achaia. . . . Your faith in God has reached every place (I Thess. 1:6-8). How this response of the Thessalonians must have gladdened his heart! Nothing can equal the joy that we shall know when we look upon a vigorous spiritual growth from our scriptural watering and feeding. Though only one soul is brought to Christ through all our years of gospel endeavor, this will be sufficient to make us feel that our efforts have not been in vain. That is real joy; there is nothing to compare with it.

### Joy of Enduring Fellowship

3. The crowning joy that shall be ours is the fellowship that we shall have with them here and in the land beyond. Brothers, when we were bereft of you for a little while (out of sight, not out of mind), we were eager the more to see you. We had a keen longing for you (I Thess. 2:17). In this we can join readily with Paul, for that is likewise our longing if we love people and their precious souls. It is the joy of an enduring fellowship.

(Continued on page 587)

Moody Bible Institute Monthly

# Ethiopia in Prophecy

By Rev. L. Sale-Harrison, D. D., Sydney, Australia

IT IS very cheering to the Bible lover to see how those who previously cared little for Bible truths are now, in the light of present-day happenings, revealing an interest in the prophecies of Scripture. This change of mind has been produced by the chaotic national and international conditions existing today. Many of these men are arguing that if God is moving in world affairs, then surely He could have given some indications of present-day movements, and they are inquiring whether the Bible brings any light on current happenings. They are not prepared, as a rule, to accept the Bible as the Word of God in spite of the clarity of many prophetic truths, but there is often real cause for this hesitancy.

Their chief difficulties arise, first of all, because of the way present-day heresies willfully use prophetic utterances as pegs on which to hang their theories.

The second difficulty is in the conflict of opinion among those who are supposed to be well taught and who reveal such a bitterness of spirit when others differ from them. These conditions are a source of confusion to the mind of the earnest inquirer. Surely we all agree that Scripture alone, and not our interpretation of it, must be our authoritative guide.

It is also surprising how many devout Christians deprecate man's increasing interest in Bible teaching on current events. Some say that it is not in any sense profitable, while others state that it is not for us to know anything of the future, we must wait and see.

If these criticisms are worthy of consideration, why do the sacred Scriptures give so many prophetic utterances? One readily admits that truths concerning Christ and His salvation should take first place in our hearts and minds, because of their pre-eminence in the Word of God. For the same reason, the Scriptures which deal with unfilled future events should be of vital interest to us, because they hold the second place in the Book.

The man who loves the study of prophecy, if his life is wholly surrendered to Christ, has a deeper love for the Lord Himself, who is the pivot around which all prophetic scriptures revolve. If such a study does not have that result, then the student's life, or his exegesis, is not led by the Spirit of God. We must ever keep in mind that the real purpose of our study of current events is that our hearts and minds may not be centered upon them, but upon Him without whom prophecy could have no meaning.

## Was Ethiopia in the Old Roman Empire?

There has been a great deal of discussion recently, centering around the Italo-Ethiopian war, and in regard to the resurrection of the old Roman Empire. Many

Any further light on Ethiopia and fuller exegesis of scriptural passages can be secured from the author's book *Ethiopia in the Light of Prophecy*, from the Bible Institute Colportage Association, 843 North Wells Street, Chicago, 20 cents.



**Trinity Monument**  
This monument, erected in Addis Ababa by the former emperor, is a three-pronged bronze emblem representing the Father, Son, and Holy Ghost

have stated that if the Roman Empire was to be revived, then it was necessary for Mussolini to win this war, for such revival could not be possible unless he was victorious. This argument presupposed that Ethiopia was in the old Roman Empire. Is this correct?

We shall first of all examine the question from this standpoint, and if the answer is a negative one, then the whole argument fails.

It must be admitted that much territory that was included in the old empire of Rome in historical maps, was only held by military outposts for the purposes of protection against surprise attacks. These frontier lines constantly fluctuated, and often such territory was never really conquered at all.

When we examine the southeastern confines of the ancient Roman Empire which was held at the zenith of its power, we learn that Ethiopia was never even under the control of Roman military outposts. Therefore, Ethiopia was never subdued by Rome at any time.

The mountains of Ethiopia were so far away from the frontiers of Roman territory that one of the ancient writers calls them "the mountains of the moon." This reveals the fact that they could only see them on the far distant horizon, and certainly did not hold them as part of their conquered territory. It must therefore be accepted that Ethiopia was never in the old Roman Empire.

## Ethiopia in the Word of God

Ethiopia is mentioned many times in

the Scriptures, so that it is not an isolated country as far as biblical connections are concerned. In this article, we will not discuss the extent of old Ethiopia. This is not to our purpose. We shall merely point out that the present territory included in the name "Ethiopia" was a portion of the ancient kingdom. As the less is included in the greater, the argument for the latter equally applies to the former. Again, as our series of articles are dealing only with present-day international conditions, we need not consider any phase in relation to Ethiopian matters, unless it has a bearing on current events.

We first quote Psalm 68:31: "Ethiopia shall soon stretch out her hands unto God." It is a common thing for this verse to be used as a proof that because Emperor Selassie prayed, and asked for prayer on his behalf, therefore this psalm is being fulfilled.

We recognize that many prophecies have a minor and major fulfillment. Yet surely the main picture behind this passage is the restored temple in Jerusalem. Verse 29 confirms this statement:

"Because of thy temple at Jerusalem shall kings bring presents unto thee."

Verses 30 and 31 need to be carefully noted in order that we may see the connection:

"Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war. Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God."

The fact that temple worship is not yet restored in the city of Jerusalem, removes verse 31 from the list of fulfilled prophecies.

## Biblical Prophecies of Ethiopia's Future

Scriptural proofs must be the basis of our decisions in all matters, especially when they relate to prophetic utterances.

It will be argued that we have a number of verses in Holy Writ which very definitely prophesy great future blessings for Ethiopia. But this does not in any way help in our discussion, for with none of these promised blessings are the interests of resurrected Rome linked.

In addition to this, we have a number of biblical passages in which a picture of future sorrows is clearly prophesied.

The two biblical references which are often mentioned in the discussion of Ethiopia's future are:

"Persia, Ethiopia, and Libya with them" (Ezek. 38:5).

"And the Libyans and the Ethiopians shall be at his steps" (Dan. 11:43).

A careful examination of these two verses, together with their context, will clearly show that they definitely prophesy that Ethiopia will ultimately be allied with a combination of nations which will be an antagonist of revived Rome.

(Continued on page 579)

# The Imperialism of the Human Spirit

By Rev. Robert Clark, Wartsfield, Vt.

**T**HIS is a remarkable text. It is from the oldest book in the Bible. From internal

evidence we gather that this book was written before the exodus. It belongs to the patriarchal age. Job was an historical character, and his experiences are related here for our benefit. The theme of the book is about one of the oldest and most vexatious problems that has exercised the mind of man for all ages. Why do the righteous suffer? The book is remarkable for the way in which this question is discussed. In it there is revealed a knowledge and a depth of philosophic wisdom which is surprising at that early time.

The text is a good illustration of that insight and knowledge. It states in a brief, yet comprehensive way, the nature of man. He has a spiritual nature, but he is dependent on the inspiration, or inbreathing, of the Almighty for his understanding. We do not know how Elihu came by this knowledge. The inspiration of the Almighty may have given him understanding in this matter; or he may have received it by tradition. At any rate, he had a true conception of the nature of man, and his being, and the source of his truest life and wisdom. If only this knowledge had been more widely disseminated and received, what a difference it might have made in the history of the world!

## Correct Diagnosis Needed for Correct Cure

Even today, in spite of our boasted scientific knowledge, few have such a correct and penetrating insight into the nature of man, and nothing is more needed than that. There are many panaceas offered by the worldly wise for the cure of human ills, but none of them, or all of them together, seem to produce the desired results. We will never get a cure until we have a correct diagnosis of human nature and human ills. Today the emphasis is laid upon the rational nature of man, and we are told that if we could get men educated to see and think straight, our troubles would soon be ended. But our present day theories and facts do not harmonize. We have education in abundance; but our problems, social and moral, are increasing beyond our powers to cope with them. When it is generally known and recognized that man's difficulties arise primarily in the realm of the spiritual, and are not due to ignorance or to social and economic conditions, then we can have some hope for improvement.

### Man's Threefold Nature

This text is in harmony with the biblical account of the creation of man, for that record makes the spiritual the imperial part of man. In the story of creation, in the first chapter of the book of Genesis, there are three creative acts of God recorded. The first is the creation of matter, the heavens and the earth; the second, is that of animal life; the third, is the creation

*There is a spirit in man: and the inspiration (breath) of the Almighty giveth them understanding.—Job 32:8*

of human life.

The order is on an ascending scale, man being the capstone of creation. He is a tripartite being, having fellowship in three realms. He has a world-consciousness, a self-consciousness, and a God-consciousness. As to his body, he is related to the earth; he was formed out of the dust of the ground. As to his life, he is related to the animate creation; the animals are called souls, because they have self-conscious life. As to his higher nature, he is related to God; God made him in His own image, and breathed into him the breath of life. It was this inbreathing, or inspiration, that gave man his understanding, and his exalted place in creation. While he is a "living soul" like the animals, the content of his soul is immeasurably beyond theirs. He has a rational nature; he can think, reason, weigh evidence, come to conclusions, invent, and make progress in the acquisition and use of facts. He has an aesthetic faculty. He can see, appreciate, and make objects of beauty, harmony, and order. The world of art is a tribute to his skill in this capacity. And man has a spiritual capacity to know God and to be able to fellowship with Him. The lives of the saints, their character, their words, and works bear testimony to the fact that God can be known, loved, obeyed, and worshiped intelligently.

While man is a tripartite being (body, soul, and spirit), we are not to think of these three natures existing in watertight compartments together. They are interdependent, united, and co-operative. We cannot tell exactly where bodily sensation leaves off, and where rational activity begins. Likewise the same is true of the rational, aesthetic, and spiritual faculties. In fact, there is a great danger to mistake rational and aesthetical development for the spiritual faculty itself. Some men think that because they have received a modern education, they are qualified experts in the spiritual life. Others have a cultivated taste for the beautiful and suppose that is all there is to true spirituality. But we have seen men who were highly educated, whose lives have belied any knowledge of a holy God; and we have seen men who were lovers and creators of things beautiful, but whose lives were stained with sin.

### Supremacy of the Spiritual

It is a peculiar fact that it is possible to have a high physical and mental development, and yet be spiritually dead; and on the other hand, many a saint has had but small educational advantages, and yet had a wonderful insight and experience in the spiritual life.

The supremacy of the spiritual is seen in that it gives man a knowledge of God, an appreciation and fellowship with Him.

Higher than that he cannot go. To know God is to have life eternal; and that is to be a partaker of

the divine nature itself. The inspiration of the Almighty is the impartation of Himself into our hearts and lives, as a living, present power for holiness. What God gave to Adam at creation, when He breathed into him the breath of life, comes to us through the indwelling of Christ, who is our life. As Paul says, "Nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20).

That the spiritual is the imperial part of man is seen also in the fall and its after effects. While sin has affected the whole nature of man, its worst results were seen in the realm of the spiritual. Immediately, there was a rift in the relations of our first parents and God. They feared Him, fled from His presence, and hid themselves. He was no longer One whom they trusted and obeyed, but they conceived of Him as One who had withheld from them their rights.

To rectify their sin and disaster, God had to come to them with words of condemnation, warning, and promise. Even more, His Son had to come into the world and expiate that sin and all that was entailed in it. He had to encourage them to begin anew by exercising a saving faith in Him.

That rift in man's spiritual relations with God, was passed on to all Adam's posterity. It is true that sin affected man's physical nature also. It brought death, and disease. But his physical powers functioned as before. He was no different. The sin affected his mental and rational nature; his understanding was darkened, his imagination became vain, and his affections vile; but he had still his rational power.

But man, as born into the world, is born in a privative spiritual state. He has a latent capacity for knowing God, but it must be renewed. He has not that inspiration of the Almighty, that indwelling of the Spirit to give him understanding. He needs to be born again, born of the Spirit; he needs to become a new creation, a new man in Christ Jesus. This spiritual disability is the cause of nearly all the evils in our world today. They are there, not because man is ignorant, or lacks ability, but because he is separated from the life of God, he is cut off from his only source of spiritual power. He is thus a slave to his lusts and evil nature. Let man form a vital union with God, through faith and regeneration, and new life, power, and holiness will appear in him personally, and will work out to rectify social conditions. The Word of God traces all sin, misery, and woe to the fall of man, when he lost his fellowship with God. The disaster that came on man was a spiritual one. No one has been able to offer a more satisfactory explanation of the state of things as we see them. Our own individual experience and observation corroborate this view.

Moody Bible Institute Monthly



### Why Christ Came

That the spiritual is the imperial part of man's nature is emphasized in the redemptive work of our Lord Jesus Christ. While that work is comprehensive in its sweep, including every interest of humanity, and cosmical in its implications, it is centered in man's spiritual relations with God. It was man's failure and sin that made His work necessary. When there was no eye to pity and no arm to save, His own eye pitied, and His own arm brought salvation. Christ's redemptive work on the cross when He made expiation for the sin of the world, was primarily for God. God loved men, and therefore He desired to save them. But how could He be just and the justifier of the ungodly? The dignity and righteousness of the law must be upheld, else how could He be the moral ruler of the world? Sin, as an evil and as rebellion, must receive its just deserts. Man himself could not bear the penalty of sin and be saved too. How could this dilemma be solved? Christ did it. He became the substitute for man. Having no sin of His own, He could be a sin bearer for another. He bore the full penalty of the sins of the world when He was on the cross. He "was delivered for our offenses, and was raised again for our justification" (Rom. 4:25).

### Our Position in Christ

The first effect of Christ's redemptive work for us is that we are justified, or cleared from the guilt and penalty of sin, before God. The next is that we have peace with God. There is no issue between us and Him. We have now a standing before Him in grace, and the way is open for us to be blessed with all spiritual blessings in the heavenlylies in Christ.

All these blessings and transactions are in the sphere of the spiritual nature of man. Nothing is said yet about the other parts of man's nature, his mind and body. The preaching of our Lord was aimed at the spiritual in man. He did not call on them to improve their minds, but to change their minds. That is what repentance really means, a mental right-about-face. After repentance there is an abundant opportunity to improve the mind, and to grow in grace and in the knowledge of our Lord Jesus Christ. Christ's work for us began in restoring our disrupted relations with God. It works a spiritual renovation in our hearts. It will ultimately regenerate and sanctify every human relationship—social, economical, and governmental.

That the spiritual in man is the imperial part, is known by our own inner consciousness, and by the experience of life. We do not have to live long to feel the impact of the three realms of nature, of self-conscious life, and of the spirit. Sometimes the claims of nature are imperious and compelling. We need food, shelter, physical necessities, and comforts. But while admitting their necessity, we know that they are limited in their service. They supply only physical wants. They do not inspire or stimulate the soul. One can be surfeited with bodily comforts, and yet be miserable, unhappy, dissatisfied, and distraught.

### No Peace without God

Nor does a well developed self-conscious life bring to us the peace and security of mind that we crave. Knowledge itself is no

guarantee of happiness. Many people, learned like "the preacher," have come to the conclusion that much study is a weariness to the flesh. We have more people today, proportionately, who have an enlarged knowledge and experience through education, but few of them will testify that they have found peace. Their fads, foibles, social and intellectual activities bear witness to that fact.

Our own inner experience tells us that only as we are rightly oriented to God can we really find the true meaning of life. It is not natural comforts and great knowledge that we need, but a knowledge of God, a sense of His grace and forgiveness. In a word, our sin is the big obstacle to happiness; and sin is a spiritual problem. Only when the question of sin has been dealt with in a manner that satisfies the mind and head, can we have integrity in the whole man.

The devotional literature of the Church bears witness to this fact. David began to sing, rejoice, and write his penitential psalms when he realized, personally, the joy of forgiveness. And his experience was typical of all the saints of God.

### The Preacher's Message

The imperialism of the spiritual in man is seen in the effects produced by the preaching of the gospel of Christ. We can speak now with assurance, because time enough has elapsed to give it a fair opportunity to justify itself, and it has been tried under such varied circumstances. Even the enemies of Christianity have to admit its beneficent influences on the lives, character, and conduct of men and nations. The gospel preachers did not go forth to proclaim a program of social betterment, primarily. They preached personal salvation in Christ. Social justice is implicit in the Christian message, but it is secondary. The multitudes who accepted Christ as the Saviour, did not do it because of the hope of material gain, but because of the assurance of spiritual light, life, and deliverance. Many who accepted Christ did it at a loss to themselves in worldly means and prestige, but they were more than rewarded in the spiritual gains which came with Christ. The emancipation of the spirit from its darkness and bondage meant more than temporal riches.

Down through the ages the appeal by the Church has almost uniformly been to the spiritual in man. The great revivals that swept through nations from time to time and won many converts, and incidentally brought about better living conditions, came because men were aroused to concern about their spiritual state. The missionaries preached personal salvation to benighted people with miraculous results to individuals and to society.

### Evangelism before Social Betterment

This fact of the imperialism of the spirit in man indicates the nature of our appeal to him. It should be a direct, intelligent, sympathetic address to his spiritual being. Little, if anything, can be gained by circumlocution. Men like and appreciate directness. The spirit of man needs no preparatory education. It is ready at any time to receive and profit by a message.

There are those who think that before the gospel can be preached to the unevan-

(Continued on page 579)

## Greek Word Studies

By Kenneth S. Wuest

### THE DAY OF THE LORD

The best texts give "the day of the Lord," not "the day of Christ" (II Thess. 2). There are four days in Scripture. The day of man (I Cor. 4:3), where the words "of man's judgment" are translated from *ἀνθρωπίνης ἡμέρας* (*anthrōpīnes hēmeras*), which literally means, of a day belonging to man, that is, a time when man has his day. In this context, "the judicial day of man," refers to the time from Adam's fall to the day of the Lord. The day of Christ Jesus (Phil. 1:6, I Thess. 4:13-18) refers to the judgment of the Church at the Rapture. The day of the Lord (II Thess. 2:2; I Thess. 5:1-9) speaks of the Great Tribulation, merging into the Millennium. The day of God (II Pet. 3:12) extends from the close of the Millennium, merging into eternity.

Some one had written a letter to the Thessalonian saints forging Paul's name to the communication, stating that the day of the Lord was then present. Paul refutes this teaching by telling them that that day could not come until the falling away would occur, *ἡ ἀποστασία* (*hē apostasia*), literally, the standing off from. This Greek word is made up of a preposition *ἀπό* (*apo*), which implies separation from, and *ιστημα* (*histēma*), which means to stand, and comes by transliteration into our language in the word "apostasy." An apostate is one who stands off from the truth. The same word is used in Hebrew 3:12, and is translated by the words "departing from."

Another thing that must take place before the day of the Lord comes, is the departure of the Holy Spirit as the indweller of the saints, members of Christ's Body. The words "he who now lets," are from *ὁ κατέχων* (*ho katechōn*), the masculine article pointing to personality, the participle literally meaning to hold down. The one who is holding down iniquity can be none other than God the Holy Spirit. The words, "he be taken out of the way," are from *ἐκ μέσου γένηται* (*ek mesou genētai*), literally, until He become out of the midst. And when the Holy Spirit leaves the earth, those in whom He dwells go with Him.

### CONTENDING FOR THE FAITH

"But set apart the Lord Christ in your hearts, being always ready to offer a defense to everyone who asks you a logical reason concerning the hope that is in you" (I Pet. 3:15). The word "answer" is from *ἀπολογέομαι* (*apologeomai*), which literally means to talk one's self off from a charge. It was used as a judicial word, "to meet a charge against him and make his defense." In contending for the faith once for all delivered, we are to make Jesus Lord of our lives, and meet the charges that Modernism has preferred against the Bible by presenting a defense for its divine source addressed to pure reason, for the word "reason" is from *λόγος* (*logos*). It is to be a logical defense. This is Christian apologetics.

# YOUTH PAGE

Will H. Houghton

## YOUTH CENTER MOVEMENT

There are many encouraging signs of new spiritual interest among young people. Reports are continually being circulated of youth organizations here and there, and young people's conferences gathering around the Word of God.

In the East there are some fourteen or fifteen new Christian Youth Centers. The first of these, and the one having considerable influence in organizing the others, is the New York Youth Christian Center, 123 West 57th Street, New York City, Rev. Lloyd T. Bryant, director. Perhaps other groups of young people will find something to help them in the suggestions Mr. Bryant has given:

The Youth Center plan is valuable for the following reasons:

1. An interdenominational mass meeting type of youth gathering can be held on a week night without conflicting with any other gathering of the church.

2. Its leader can be a consecrated youth who has the vision and who in co-operation with the pastor arranges the details of the meeting and is its director. In this manner young leaders are developed.

3. The Youth Center must be supported by free will offerings. It has to stand on its own feet and is not dependent upon other centers. The church, however, can help to start it.

4. The Youth Center will draw to its gatherings, outstanding youth speakers, outstanding gospel musicians, young people and older people who have unusual testimonies of Christ's saving and keeping power. It will have lively singing. It can develop a chorus and orchestra of young people. In fact, it can use "born again" Christians from all over the community or city in which it is located.

5. None of the regular services of the church are announced at these gatherings, in order that other churches may not be offended.

6. One of the features of the Youth Center is that all young people's societies, C.E., B.Y.P.U., Epworth League, etc., can be invited and feel at home, because the Youth Center is truly undenominational and at the same time not competitive.

7. Due to the fact that many of our youth organizations originally organized to present the gospel to the youth, have gone astray spiritually, the Lord is raising up the new type of gospel gathering which will serve the youth in every community of the country.

## THE PLACE OF YOUTH

Youth has filled an important place in the witnessing Church during all the ages. The idealistic pictures of old time martyrs, as well as of the disciples, present the characters as bent and bearded. The truth is that martyr periods have frequently found many of the young as its heroes and victims.

John in his old age wrote: "I have written unto you, young men, because ye are strong, and the word of God abideth in you" (I John 2:14). Timothy, Titus, David, and Samuel—each in his own age and each

having a counterpart in every age. Strong and stalwart in spirit, though perhaps frail in body like young Brainerd who died at about thirty—they work and witness until worn out or cast out.

Here are two modern stories more or less well known.

A young man in Beaufort, S.C., by the name of Richard Fuller, was fast making his way to honor and fame in his chosen practice of law. In the height of his success, he heard an old Methodist preacher telling the story of the Cross of Christ. Under deepest conviction he believed, and there received redemption through faith in His blood. A few days later this young man, under the call of God, locked his office doors, never to return again to active service in his chosen profession.

When young Fuller announced before the church his intention to preach, the astonishment of the people knew no bounds. They were electrified. Senator Preston hurried down from Washington to berate the young man, but young Fuller stood firm to his convictions. The life and ministry of Richard Fuller is known throughout the country. He was a man chosen of God and blessed.

A young lady, a student at Belton College, heard her father say as he pled with the young people to give their lives to missions, "Who will go?" Annie Luther, the minister's daughter, arose and lifting her hand toward heaven said, "Father, I will go." The preacher, under the first throes of excitement, cried out, "Oh, God, I didn't mean Annie," but afterward he was only too willing that Annie should go.

Annie Luther became the wife of W. B. Bagby. Together they went as pioneer missionaries to South America.

There are some churches in which there must be life among the young people if there is to be any life at all. The parents have been through a set of peculiar circumstances in recent years; a sudden prosperity and a swift adversity has been a combination impossible to live through and hold a proper perspective.

Youth knows all the futilities, but also feels there are some possibilities. Some of you young Christians can set the pace for the older Christians.

Begin with your own life. Is that yielded to Christ? Are you ahead in your daily Bible reading and in time spent in the closet of prayer? What about your testimony? Is your life clean so that your witness will be clear? Have you spoken that word for Christ today? You are not afraid. You are His young representative in this important age. Remember He calls you to it and He will be with you in it.

## ADVERTISING

By Miss Laura E. Barkhuff,  
Lock Haven, Pa.

The prince of this world has many cunning devices for making known his earthly wares to his followers. Car riding and the inevitable sign reading en route convinces one of this.

But where are the signs which might point the way of life through faith in our Lord and Saviour Jesus Christ? Where are the Bible texts which might flash comfort or conviction to one who passes? Could there not be more bill boards with invitation to services or short printed messages from God's Word, printed large enough so that one would be obliged to read, like the advertisements which one cannot avoid? When will our Church people awake and use methods as clever as those invented for worldly purposes?

Not only on our highways, but on our church bulletins, standing outside nearly every church building, the message of salvation could and should be placed for the passing crowds to read.

A car stopped in front of a church.

"Is this church open?" a man asked of a passerby.

"I do not believe it is," was the answer. What was he wishing for? A place to rest? A place to pray? A place to think quietly over a serious problem? What place could be better than a church for an hour of quiet thought? But the question was asked on a weekday when our Protestant churches present a closed, cold front to those who need help so much. Meantime our cities and countrysides blaze with advice about those things of the world that can never satisfy.

In these days when provision for relief is a public issue, it is well to remember that God said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). When will Church people awaken to the opportunity of displaying the life-giving Word in public places? Newspapers are filled with records of crime. Jesus said, "Ye do err, not knowing the Scriptures nor the power of God" (Matt. 22:29). Many might be born again should they read from some church announcement board the words of life, instead of the too prominent pastor's name and sermon topic; "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:23). Evil men and seducers wax worse and worse today, but youth can be protected, as Timothy was. Of him Paul said, "Thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ" (II Tim. 3:15). Ministers and church members alike complain that the preached word is without power, but "the word of God is quick, and powerful, and sharper than any two-edged sword" (Heb. 4:12).

"The words that I speak unto you, they are spirit, and they are life" (John 6:63). Let us no longer delay, but use every opportunity to reach the multitudes who will not go into our churches, with God's words of life eternal, by putting them where those who pass must surely see and read. We have too long neglected this important way of sowing the incorruptible seed in the hearts of men.

Moody Bible Institute Monthly

# Missionary Department

William H. Hockman

## A CRAZY VILLAGE

A certain native visited a clinic run by the Presbyterian missionaries on the Island of Bohol. He was presented with a New Testament. Six years later a colporteur up in the mountains asked a man to buy a Bible. After examining it he replied, "Oh, no, I don't want that Book. There's a village not far away that has a book like that, and all the people there are crazy!"

The colporteur inquired, "What do you mean?" Then the man explained that all the people in that village refused to drink or even make *tuba*, they didn't smoke, and each Sunday they gathered and read that book and talked to God, and they always paid their taxes on time, therefore they were "crazy"!

The colporteur asked him to lead him to the village. There he found the man who had received the Testament years before, and the whole village was Christian! The colporteur brought twelve of the men back with him to attend a Bible conference. The missionary who relates the story (Dr. Graham) was amazed at their faces and their knowledge of the Word. Surely God's Word is still "quick and powerful."

## A CROWDED CHURCH IN MOSCOW

The majority of our readers will be most agreeably surprised at the following unusual experience which Mr. Peter Pleshko, of the Russian Gospel Association, had in Moscow, a few months ago:

"On Sunday morning I decided to look for a Christian church, and after some hunting about discovered a Russian Gospel Christian Church. The building was quite large, and when I arrived I found it was overcrowded with people. Many were outside trying to push their way in. The services lasted several hours, and when the benediction was pronounced the minister told the people to scatter to their homes as quickly as possible. They were not permitted to visit with their friends after service, as is the common custom in this country. I wanted to speak with the minister, but because of the crowd could not get inside until after the audience had disbanded. After introducing myself, we had wonderful fellowship together, and I was invited to come to the evening service.

He told me to come at least half an hour earlier if I wanted a seat in the front.

"In the evening when I arrived a full hour ahead of time, I found the church already crowded. Every seat was taken, but the brother who invited me, saved a chair and when I came in he handed it to me from the platform.

"Let me tell you what I saw and experienced in the service that night. When the clock struck seven, the minister arose



Mino Mission Bible School, Ogaki, Japan  
The work of this mission has been suppressed by the Japanese government as a result of the controversy over shrine worship.

and announced a song. You should have heard the voices ringing out in singing, every believer taking part. Since there were not many song books, most of the people sang from memory. After the service I inquired what time the people came to church and why they came so early. The answer was, that ministers in Russia may be allowed to preach the gospel, but are not allowed to give an altar call. So the members and others come ahead of time to do personal work among the unsaved. There is a lack of Bibles, Testaments, and song books, but nevertheless I saw how those believers quoted verses and chapters from the Bible, and stanzas from songs, explaining them to the unsaved. I saw how large numbers listened, wept and prayed, asking God to forgive them their sins. The minister does not need to ask them to give their hearts to Christ, because after the Word is preached they go and ask him what they must do in order to be saved, or to live a better Christian life."

## TOKENS OF A NEW LIFE

The life of an African pagan is dominated by fear of innumerable demon spirits.

Because of this, twins, deformed children and motherless babes were done away with in former days. No woman wished to care for a motherless child for fear that the spirits, being displeased, would harass her. British rule now prevents the old cruel practices of burying the child alive with the dead mother, but the fear of demons still remains. No earthly power can forbid the intrusion of the spirits into the lives of the people. Consequently the natives who find themselves in the unpleasant situation of having on their hands a motherless child must legitimately evade the law if they wish to appease the spirit of the departed mother. This is generally accomplished by merely letting the babe die of neglect and starvation.

This dilemma in which the natives are placed, offers a sphere of Christian service not only to the missionary, but to native believers as well. Several motherless babes

have been brought, through the year, to the mission stations located in the Tangale tribe, to be cared for by the "white mother." After these passed the baby stage, there arose the question of a home for them. Here the problem has been solved by Christian married couples adopting them. God has worked in the hearts of these believers until they do not fear to take orphans, and instead of being returned to a pagan home where he may not be wanted, the child is now being brought up in the fear and admonition of the Lord in a Christian home.

During the past year a request came from a neighboring tribe, asking if any of the Christians wished to adopt a baby. This tribe formerly warred with the Tangales, and the question arose in our minds, would these one time bitter enemies now consent to adopt a child of that tribe? Thanks to the transforming power of the gospel and God's constraining love, a Christian couple were willing to give the little one a home and a share of the love and pity which was enjoyed by their own son. We praise the Lord for such believers who are willing to practically express their newness of life in Christ Jesus and to be fathers and mothers to these hitherto unwanted children.—Mrs. L. D. Crawford, in the *Sudan Witness*.

## THE WAY TO GOD

Captain Norman Taylor, Presbyterian missionary working among the military of Mexico, tells the following:

"Just a few days ago I heard a delightful story of how that little book, *The Way to God*, was used. A sergeant, who was converted about a year and a half ago, came to see me. He had been away from the district and I had not seen him for almost a year. The first thing he said was that





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he had been trying to win others and that it had been a great joy. Then I asked for details of many experiences, and one I must pass on. He was stationed in a small town when the father of the family where he was billeted, died suddenly. He consoled the widow and the family by reading passages from the Bible and went to the grave with them. It is the custom of the Roman Catholics here to have prayers said for the dead for nine days after the burial. The first night a great crowd gathered for the prayers, and afterwards he arose and said he would like to read them something which had brought peace to his heart and would help them. Then he drew out the book, *The Way to God*, and read the first chapter, pausing at every difficult passage to explain. It took him almost an hour to finish it, but the people stayed and hung on every word. This first night he brought several armed soldiers with him, fearing that someone might object, but instead everyone was pleased. For the remaining eight nights he continued his services after they had 'read prayers,' and then for two afternoons the people gathered to hear more of the gospel. He had to repeat some of the chapters, but the interest did not wane. To the people he distributed all the literature he had, and then he obtained special leave to come into town in order to get more literature from me, to give to them when they made him a visit to his new station. He is the man who reads his Bible every night until his candle burns out. I am sure that if we could follow the other copies which have been distributed, many equally interesting stories would be heard. Just today a soldier followed me to the car to beg for a *Way to God*. He had seen one six months ago and had longed to see me in order to get a copy. He promised to read it and then loan it to as many others as he could."

### A SECOND HAND DICTIONARY

Many of the "accidents" and "co-incidents" of life are to the child of God nothing less than tokens of His ever watchful eye and lovingly Fatherly heart. A delightful example is related by Rev. Allen Ewbank in connection with the home-call of his old friend Rev. C. A. Sadleir, missionary to the Indians in south Chile.

Mr. Sadleir was a lay preacher much used of God in Canada, was ordained in the Church of Canada, and then felt the call to South America. When he was accepted by the South America Missionary Society and told that he must as a start learn Spanish, it was characteristic of the man that as soon as he could manage to read a little, he put away his English Bible and always used his Spanish Bible. The first thing he did on being accepted as a missionary was to make his way to a part of London long since cleared away, "Booksellers Row."

But while he is making his way there, let us go back in history to about the time Captain Allen Gardiner was perishing of hunger in Tierra del Fuego. In the year 1851 there was published a book called *Arancaninas*, written by an American named Reuel Smith. Mr. Smith had traveled in southern Chile among the Arancanina Indians. In the book he mentioned the profound surprise shown by the natives when he told them in their own

language the names of different things they showed him, using a dictionary of their language which he chanced to possess. The natives had no written language, and did not even realize that a language could be written. This dictionary had been compiled many years before by some Jesuit missionaries. But all traces of that mission have long since been lost, and the very book written by Mr. Smith had long since been out of print.

Mr. Sadleir entered one of the numerous book shops and asked the attendant if he had a second-hand Spanish grammar and dictionary. While the attendant was search-

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ing for the required books, Mr. Sadleir also looked about, rather aimlessly, and reaching up his hand took down a dusty old volume whose title he could not see, and opened it. Imagine his surprise, to find that he held in his hand a copy of the long lost dictionary of the language of the very people to whom he was being sent!

### THE OAK HILLS FELLOWSHIP

James C. Schreiber, superintendent of the Oak Hills Fellowship, with headquarters at Bemidji, Minn., sends out a most heartening news letter. This is a real missionary enterprise, reaching a wide and hitherto sadly neglected field. A large number of Sunday Schools and preaching stations are maintained, and also in season, Daily Vacation Bible Schools and summer camps, thereby reaching many hundreds of children as well as grown-ups.

The needs of such a work are many and varied, including almost everything from an automobile to flooring and windows for some new buildings. Such a sound and growing work for the Lord ought to have a growing list of substantial friends—that is, friends who support it in a substantial way.

Here is an example:

"Our new dormitory is now under construction. The Lord has answered prayer in unusual ways. On February 17 a letter came from Pastor Seguire of Winnetka, Ill., saying that on the previous Tuesday one of their Christian young men had been suddenly called home to be with the Lord. Only two days previously our Miss Monson had given a message about the Oak Hills Fellowship in their church, and had mentioned the need of a new dormitory at Camp Oak Hills. Then these dear Christian people did something unusual. Instead of giving floral offerings, they felt led of the Lord to give the flower money to missions. The decision was made to send the gift for the building of the above needed dormitory, and as a result \$300 were sent to the Fellowship for this purpose.

"In memory of the young man we are calling the building 'The Roland Nelson Memorial,' and through it, it will indeed be true, 'He being dead, yet speaketh.' Some other gifts have also come in, and we have enough on hand to erect the structure. Whenever our Lord sees fit to send in more funds, we shall be able to lay a matched fir floor and put in the windows. Join us in praise for the blessings we have received from our Father's hand."

### SOWING SEED IN THE HILLS OF BURMA

It was the month of August, 1935, at Mong Hpyak, and it was raining. It was the right kind of a day to remain in and catch up on back work such as letter writing and piled-up reading matter. But a voice speaking within bade me "go out and do at least one thing." But where could one go, and what could one do on such a day? Still the voice urged with an assurance that I would be led if only I would make a start. So with rainy-weather boots, and an umbrella overhead, I started out, carrying some of the new Hkuin catechisms, the only Christian literature in this dialect.

A couple of houses away on the opposite side of the street I saw two Yun (northern Siam residents) shopkeepers reading a book to pass away the time. On such a day as this business was very slack. I crossed over the street and crawled up beside them, sitting cross-legged as is their custom. I smiled, and in the nearest possible approach to their dialect tried to make conversation. Being educated they were bright, and we managed to pass away about half an hour, until my legs were thoroughly stiffened. After discussing somewhat the book they were reading, I ventured to pass over to them my contribution. They could read it. Unable to tell them much about it in their dialect, I just left it with them. One of the men was a local resident, the other was itinerating through the country.

Five months passed by. Then one day I saw a stranger in our church at Kengtung. I thought I recognized his face. Sure enough, it was Noi Hsum, the itinerate stranger I had chanced to meet that rainy day up in Mong Hpyak. The next day I was scheduled to start on a five weeks' tour up country, so did not see the man again until returning home. On returning the first of this month, on the first Sunday, Noi Hsum presented himself as a candidate for baptism! Last Sunday I received him together with four others into the membership of our Shan Church.

So we sow the seed by the wayside and it grows and blossoms under the watchful care of the Holy Spirit.—Rev. R. B. Buker.

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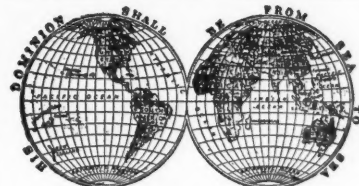
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July, 1936

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# Our Monthly Potpourri

Clarence H. Benson

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## LOYAL TO THE CONSTITUTION

Grover Cleveland in a message to Congress at the start of his second term, outlined very clearly his conception of loyalty to the Constitution. He said: "The oath I now take, to preserve, protect and defend the Constitution of the United States, not only impressively defines the great responsibilities I assume, but suggests obedience to constitutional commands as the rule by which my official conduct must be guided. I shall to the best of my ability and within my sphere of duty, preserve the Constitution by loyally protecting every grant of federal power it contains, by defending all its restraints when attacked with impatience, and by enforcing its limitations and reservations in favor of the States and the people." Grover Cleveland is one of the Presidents of the United States who has steadily grown in stature and dignity in the judgment of historians, and in the esteem of the populace. He bulks in history as strongly and impressively as a mountain rises from the level of a plain. He revealed the kingly qualities of truth, fearlessness, integrity, and year by year he continues to grow in the field of history.—*The United Presbyterian.*

## AMERICA, ADD YOURSELF UP

The longed for "power to see ourselves as others see us," is granted under a white light when a visiting missionary on furlough gives impressions which America makes after a term of service in another land. Here are some of the things that struck a missionary after coming back from India to the United States:

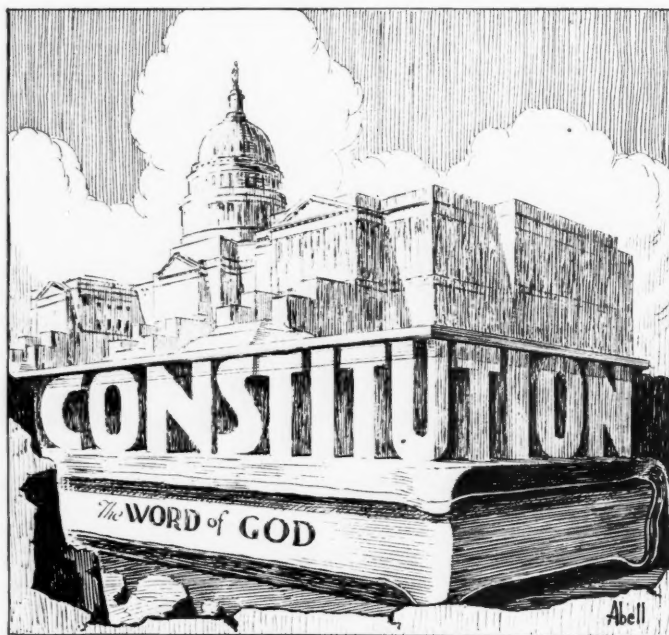
- (1) To find ourselves in a city where we had to go hungry because we could discover no place to eat which did not also sell beer.
- (2) To see miles of glaring advertising imploring us to drink, smoke or visit road-houses.

- (3) To see men, women and girls smoking, drinking, carousing in saloons and at cocktail bars.

- (4) To hear oaths and vulgar expressions on the lips of high school and college girls of good families.

- (5) To find so many churches closed on Sabbath evenings, but motion picture places open wide and busy.

## LET'S STICK TO SOLID FOUNDATIONS



If the foundations be destroyed, what can the righteous do?—Psalm 11:3

- (6) Inability to find a midweek prayer meeting, but rather forums, dramas, scouting, dancing, bridge in church parlors.

- (7) To find churches being sold for debt, benevolent budgets cut, Christian work of all kinds cut because of lack of funds, people unable to work and losing their jobs, but at the same time, apparently, having plenty of money for sport, motor cars, luxuries and indulgences.

- (8) To find the nastiness of the modern literature that was sampled.

- (9) To find America running more and more to nudity, license and pagan painting, while heathen people, when converted, tend to stop such practices and move towards modesty, chastity and restraint.

- (10) To find crooning, which seemed at first like a sudden sickness, was really a recognized form of public entertainment.—*The Missionary Review of the World.*

## "CAPITALISM ON TRIAL"

We read where a barker, also president of a finance corporation, says, "Capitalism is on trial." So it is. Every earthly scheme and system is on trial. Communism is on trial. Rigid censorship, plus fanatical partisanship, make it hard to get the patient's temperature, but on the whole, we would say the experiment is not so much of a success. Capitalists (as other classes) are on trial, whether their capital be a cool million in stocks or two strong arms loaned them by the Lord. Our Lord laid out a parable in which He calmly distributed talents in a most unequal fashion. To one man He gave one, to another two, to another, five. We do not read that He apologized to the proletarians for His set-up. But we do read that He said every man of the three was on trial, and He found the one-talent man the slacker. That does not mean that the two-talent man could not have been, or the five-talent man, either. We must not read too much into a parable, but we must read what it says.

A lot of capitalists have got "their wind up," as the British Tommies used to say. It will do them no harm to be a little disturbed. The average man, the middle-class man, the poor but honest man, is the capitalist who is on "the spot" these days. His capital may be a little life insurance, or a savings account, or equity in his home, or his tools and business. His danger lies in two directions. One is danger from the frantic efforts of capitalists with a big "C" whose fear has clouded wisdom in these days of decision. The other danger lies in the direction of the doctrinaires and visionaries, mostly due to reap some unearned profit from any change, and who want to see the wheels go 'round, on the theory that they have nothing to lose and everything to gain. His safety lies neither with those who are afraid the private yacht era is ended, nor with those who want to tip over the apple cart and dive in for an armful.—*The Presbyterian.*

## COMMUNISM INCREASING

Communists are increasing in the United States at a rapid rate. From well-informed sources we are told that their publishing agency last year sold 3,500,000 pieces of literature, besides great quantities freely distributed. Another source states that there are six times as many communists in the United States today as there were in Russia when they inaugurated the bloody revolution that cost the lives of millions of so-called "capitalists," peasants, ministers, men, women and children. The communists in this country threaten to take over the United

Moody Bible Institute Monthly



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States government by violence if they can, and their plans are much like those that has made Russia a land of slaves.—*Gospel Minister.*

### NATION'S DEBT TO SABBATH SCHOOL

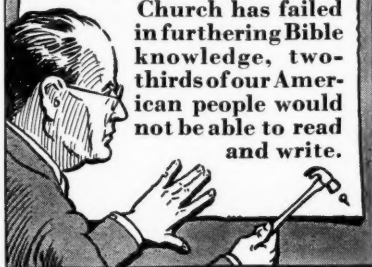
Ramsay MacDonald talked about his old Sunday School teacher—a simple fisherman—when he spoke at a meeting at Christ Church, Westminster Bridge Road, London, on a Sabbath evening, held to celebrate the 150th anniversary of the oldest Sunday School in London.

He said that he did not know if even the most eloquent man and the most sympathetic could tell what this nation owed to Sunday Schools. "I remember myself the old Sunday School, where the teacher was a fisherman unlettered, and I was going to say uncouth, but that would not be true, because he was nature's gentleman," added Mr. MacDonald. "He used to sit with his feet on the pew in front of us and rest his back on the pew behind. He faced us with his Bible modestly held in his hand between his knees and talked to us. It was not what he said; it was not his display of knowledge; it was a display of beauty that I am sure has made him an inspiring memory in the minds of all who attended the school. We saw him—a simple fisherman, sincere and

## STRANGER THAN FICTION

**The Constitution of the United States in its purpose to separate State from Church, provided that the former be responsible for the intelligence and the latter for the character of its citizens.**

**If the State had failed in removing illiteracy as the Church has failed in furthering Bible knowledge, two-thirds of our American people would not be able to read and write.**



with the undiminishing faith that must have characterized the apostles themselves. He impressed us not by knowledge, but by the simple, spontaneous forces and influences of his own personality."—*The Presbyterian Record.*

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### WHICH?

Roger W. Babson, the celebrated statistician, discussing the building of houses in this country, makes the following observation: "Twenty years ago the ownership of a home was the dream of every American. Now, how many families feel that the ownership of a car is more desirable than a home? What portion of the American people prefer joy rides to vegetable gardens? Will an increasing number prefer trailers to comfortable homes? Had we rather buy gasoline for automobiles or food for babies? These are real questions today and the answers depend upon whether or not America is to have a spiritual awakening. Only the future can give us the answers. Meanwhile, remember that the volume of home building is now the most important barometer of business to watch."—*Arkansas Methodist.*

### STABILIZING AMERICA'S GREATEST INVESTMENT

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000,000,000—that institution is the American home.

The biggest investment of the United States is the American home. Its relation to the depression is more important than any other single feature of our life. The problem of recovery is more bound up with this institution than with any other. Of course its recovery is not independent of the activities of factories, mills, mines, quarries and agriculture. But as important as is the welfare of these, the household is the basis of the economic structure, more fundamental than retail stores, banks, railroads or factories. The problem of our country as seen by the economists, who have made this survey of the debts of the United States, is primarily to balance the budget of each individual family unit. When the American home is stabilized, the beginning of a new prosperity will be in sight.

For the twenty years B.D. (before the depression) the trends have been all away from the stabilization of the home. In 1910, according to this same survey, 10 per cent of the total volume of retail sales were on credit, but by 1929, 30 billion of 60 billion dollars of retail sales, or 50 per cent were on credit and the indebtedness of the American home had risen to \$14,000,000,000. It used to be the fashion to stay out of debt.

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Benjamin Franklin lauded thrift in his immortal almanac, but the old Quaker who used to teach us to be thrifty and eat rolled oats at a modest price, now inveigles us into buying grain shot from guns, at about 60 cents a pound. From "never go into debt" we have so changed that in 1929, 98 per cent of the families in the United States were in debt. The years of so-called prosperity were really years of plunging into debt. Col. Leonard P. Ayers, of Cleveland, said: "When the end of prosperity comes, hundreds of thousands are burdened with debts that have been lightly assumed. During the hard times that follow these debts are steadily paid off and savings accumulate. Eventually these savings predominate and seek active use and recovery starts." In many cases installment buying plans have been the stumbling block of those who should have given more thought to their own security. In any case for the health of the nation the amount of debt carried by the American home must be brought down to reasonable proportions.—John W. Meloy, in *The United Presbyterian*.

## NATIONAL CONFERENCE OF CHRISTIAN LEADERS

A call for the National Conference of Christian Ministers and Laymen to be held at Asheville N. C., August 10-16, has both a patriotic and Christian significance. The purpose of this conference, as indicated in the call, is to meet the challenge of infidel communism by (1) defending the Christian religion; (2) stimulating Americanism; (3) strengthening the Church, the home, the individual, and all the forces that stand for Christian religion, morality, justice and freedom; (4) formulating definite plans to effectively combat the world's common enemy, our Saviour's shameless foe—communism.

The call has been signed by some of the outstanding Christian leaders of the country, and there has been assurance of a large attendance. The acceptances on the program insure a worth while meeting. Special leaflets have been issued, presenting the facts about communism in the United States and the reasons why the Church should awake to the present crisis in America. The southern organization headquarters of this movement are P.O. Box 405, Houston, Tex. —News Letter.

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## AGAINST THE TOWNSEND PLAN

A man is not old when he reaches the age of sixty years. Some of the greatest men in history have accomplished their finest work after they passed that age. Youth, with its enthusiasms, its energy, and its ambitions is fine. But with age and experience comes wisdom. There are tens of thousands of men and women in this country between the ages of sixty and seventy who are in the full vigor of manhood and womanhood, who are just as productive today as they were at forty. There are thousands of these people who have accumulated great property holdings. And yet this plan would set aside everyone of these people and force them into idleness for the remainder of their natural days and deprive the world of the benefit of their services.—Congressman J. Mark Wilcox.

## TRUTH FOR STUDENTS

Several persons who are deeply concerned over the religious needs in our colleges and universities, are planning to mail to students monthly booklets devoted not only to the supernatural character, but the place and purpose of the Bible. This material is intended to counteract evolutionary instruction that is prevalent, and to set forth the trustworthy foundations of the Christian faith. The first pamphlet that was sent out with this purpose in view, was entitled "The Wonder of the Book," by Dyson Hague. Other equally as valuable and timely are to follow as soon as the money is available to pay for printing and distribution. If one hundred persons will contribute \$5.00 each, for the establishment of a revolving fund, it is anticipated that sufficient funds will be in hand for reaching thousands of students every month with a series of pamphlets. If further information is desired, communicate with A. D. Weir, 518 North 29th Street, Corvallis, Ore.—News Letter.

If God puts any one within our influence, let us tell them of Christ and heaven.—D. L. Moody

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The Good News Book Room has been organized specifically to help in the distribution of Paul Hutchens' novels. These books, we believe, are meeting a long felt need for more Evangelical, easy-reading, gripping Christian fiction. Our headquarters are in Mr. Hutchens' home town and we have arranged for him to personally autograph copies of his books as it may be desired by the purchaser. We announce the following rates, good for the next six months: Any two of his books, to one address, \$1.90; Any three, \$2.75; Any four, \$3.60. To same address, postpaid. Regular price, each, \$1.00. (We suggest you keep this ad for future reference.)

"THE LAST FIRST," Mr. Hutchens' fourth novel, will be ready for distribution in August. Advance orders now being received. Price one dollar postpaid! All orders receive immediate attention! (We sell only Evangelical literature.) (What do your young people read?)

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## JOHN WESLEY'S BUDGET

John Wesley wrote in his account book, a few months before his death: "As my sight fails me much, I do not propose to keep any more accounts. (He had kept them with great care for sixty-six years.) It suffices that I gain all I can, I save all I can, and I give all I can, that is, all I have."—*Earnest Worker*.

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## THE DAILY IDENTIFICATION

A New York bank in receiving a deposit detected an old twenty-dollar note which did not look genuine. Immediately the depositor was asked to write his name thereon for identification if the bill should not prove good on closer inspection after the business of the day.

*So we are daily putting our names to deeds we do that will identify them as ours at the close of life's busy day.*—*Bible Teacher*.

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## WHAT IS MUD?

John Ruskin, in his *Ethics of the Dust*, answers the question, "What can mud become when God takes it in hand?" He replies, "Well, what is mud? First of all, mud is clay and sand, and usually soot and a little water." Then he says, "When God takes it in hand He transforms the clay into a sapphire, for a sapphire is just that; and the sand into an opal, for that is the analysis of an opal; and the soot into a diamond, for a diamond is just carbon which has been transformed by God; and the soiled water into a bright snow crystal, for that is what the crystals are when God takes the water up into the heaven and sends it back again."

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## THE DECEITFULNESS OF SIN

There is on record a laboratory experiment in which a frog was placed in water heated at the rate of .0036 of a degree F. per second, and which, although it never moved, was found at the end of two and a half hours to be dead. The explanation was that at any point of time the temperature of the water showed such little contrast with that of a moment before that the attention of the frog was never attracted to it. *It was boiled to death without noticing it!*

*Satan is a past master in the art of slow approach, taking his prey easily from things familiar to those that are unfamiliar. This sin and unbelief of today is not in marked contrast with that of yesterday. No shock is felt as men are drawn farther and farther away from God, and their attention is not permitted to rest upon it. The world will not know when it is ripe for judgment.*—James M. Gray.

## "ADDED UNTO YOU"

"Sammy," as John Wesley affectionately called him, was a local preacher. That is, he worked for a living and preached also. One time when he was ill he received this letter from Wesley, accompanied by two five-pound notes:

"Dear Sammy: 'Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.'"

And the local preacher wrote in reply: "Dear John: I never in all my life have seen such practical notes on any passage of Scripture as those received from you today."—*Tarbell's Teachers Guide*.

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## IT WORKS!

Dr. Pentecost once met a freethinker, who twitted him for putting any faith in the Bible, seeing that the authorship of some of its parts was so uncertain, and the subject of such debate.

"Look here," said Dr. Pentecost, "who wrote the multiplication table?"

"I don't know," confessed the skeptic. "What a man you are!" said Dr. Pentecost. "You believe it and you use it, and yet you don't know who wrote it."

This placed the caviller in some difficulty, but thinking he saw a way out of it, he said—"But the multiplication table works!"

"Doubtless," was the triumphant retort of the preacher, "and so does the Bible!"—*Religious Telescope*.

\*\*\*

## COME INSIDE!

A traveler visited a church in Germany famous for its stained-glass windows. The exterior was plain; there was no beauty in the windows from the outside—there never is.

The first look within was a disappointment. The guide bade him go forward and look eastward where the sun was rising. Lo, a marvelous vision broke upon him of Jesus in the temple with the doctors. It was called "The Glory of Christ." He was filled with ecstasy.

The guide asked him to return about noon. Another window flamed in the sun with Christ walking upon the sea. He was requested to come yet again at sunset, and the rays fell upon Christ on the cross, amazingly touching and convincing.

Many people see nothing to admire in the Christian Church. It is a disappointment, a fraud, a delusion. There are always people who see it from without. There are some inside who view it from the wrong angle, or on a dark and foggy day; they see only the pews and the floor. *Those who come inside and look toward the sun see the glory of Christ, His power, and His salvation.*—Onward.

## POWERLESS

A Denver (Colo.) magazine reports a disastrous fire in that city, during which a large warehouse, containing thousands of tons of ice was destroyed. The editor points out that the building actually contained thousands of gallons of a potent extinguisher—but it was frozen!

What a picture of the apostate condition of the churches today, while sin rages throughout the country.—*Ohio Independent Baptist*.

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## YOUR OPPORTUNITIES

A lady was seated under a large tree reading a very interesting book. Suddenly the wind brought a beautiful, many-tinted autumn leaf and laid it near her side. She noticed it and said to herself, "What a lovely leaf! I must not forget to pick it up after I finish this chapter." But when she finished the chapter and looked for the leaf—it was gone!

If the wind could have spoken I fancy it would have said, "Madam, I brought the leaf and placed it where you could secure it by merely reaching out your hand. But you chose to leave it until a more convenient time; therefore, I have sent it way, where though you search forever, you will never find it again; and even if, after many days' searching you could find it, it would not be the same, for the beautiful tints would be gone."

*Compare the story of the leaf with your opportunities.*—Flora G. Everest, in *Fellowship News*.

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## IS YOUR LIGHT BURNING?

Be sure, when you rush to the need of a brother, that you have the answer to his cry. You may arrive and yet be powerless and useless in the critical hour. When thinking of this, one remembers the story of the flagman in Colorado. Two swift passenger trains were to meet at a siding in the mountains. When the first train arrived, it found a long freight already occupying the siding. And when the passenger train ran in on the siding four or five coaches were still left out on the main track. The flagman was swiftly sent out that he might flag the on-coming train which could then run slowly in by the siding and release the freight behind it at one end of the siding, that the other passenger train might clear the main track thereby. Swiftly up the track the flagman went, his lantern in hand. Dusk settled quickly in the shadow of the great mountains. He heard the shrill whistle of the on-coming passenger train. He saw its headlight swing around the curve of the track before him. He lifted his lantern to give the signal when, with sickening horror, he suddenly discovered that *his light had gone out!* In horror and dismay of heart he stepped to one side and let the train freighted with human life rush by him at full speed, knowing that it would rush into another train loaded with life intrusted to him. The lives of hundreds were in the flagman's hand when he let his light go out. *Be sure that you are keeping step and are in warm fellowship with the Light that never fails.*—Samuel McPheeters Glasgow, in *My Tomorrow's Self*.

Moody Bible Institute Monthly

# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

## JEHOVAH'S WITNESSES

J.S., Springfield, Ill.

**Question:** Who are the sect called "Jehovah's Witnesses"? What is wrong with their teachings?

**Answer:** "Jehovah's Witnesses," so-called, is the latest name for Millennial Dawnism, otherwise known as Russellism, Rutherfordism, and the International Bible Students Association. Years ago in a small tract entitled, *The Errors of Millennial Dawnism*, Dr. Gray exposed its false teachings.

## HARVESTING ON SUNDAY

C.J.S., Chicago, Ill.

**Question:** Is it right to work on Sundays? Should a farmer ever harvest a crop on Sunday, deeming it merely an emergency?

**Answer:** Since Christians have from the beginning observed the first day of the week instead of the seventh, it being regarded as the Lord's Day, ought not the same principle govern both days? While true that we now are under grace, does this mean that Sunday is less sacred than the Sabbath? Under the law of the Sabbath, works of mercy and of necessity were practiced, as we learn from the life and the teachings of Him who was Lord of the Sabbath. In the complexities of our modern life it is sometimes difficult to know just where to draw the line. Each Christian is personally accountable to God for what he does on the Lord's Day. But let him be careful about what he calls "emergencies." The present writer spent much of his active ministry among farmers, but he does not remember that a single one of his farmer friends ever harvested a crop on Sunday, yet all prospered. What appears now to be an "emergency" never so appeared to the farmers of that earlier day. Would it not be better to trust and to serve the God of harvests, even though this may entail financial loss?

## A PERSONAL REVELATION

W.C.B., Chicago, Ill.

**Questions:** (1) How do you harmonize Luke 4:41 with I John 4:2, 3? (2) Could Genesis 3:16 signify that children had been born to Adam and Eve in the garden?

**Answers:** (1) Luke 4:41 teaches that although demons knew who Christ was, He would not permit them to testify of Him, while John says that every human spirit (or person) who confesses to belief in the incarnation of Christ is of God. This

knowledge was a matter of personal, divine revelation (Matt. 16:17). They who deny this fact are not of God, but manifest the spirit of the Antichrist (I Cor. 12:3). (2) This would be a mere inference. What is stated is that the pains of child-bearing would be intensified as a penalty of the fall.

## QUESTIONS ON PROPHECY

G.L.D., Frankfort, Ind.

**Questions:** (1) Do saved Jews form the Body of Christ? (2) Are saved Gentiles the Bride of Christ? (3) In the final judgment (Rev. 20:12-15) will the Bride of Christ share the judgment with Christ, or will the Bride herself be judged again?

**Answers:** (1) The Body of Christ is composed of all true believers of this age (I Cor. 12:13). (2) The Church will one day become the Bride (II Cor. 11:2). (3) We who are saved by grace will never be judged for our sins (John 5:24, R.V.; Rom. 8:1). On the other hand, we are to share in judgment and in glory (I Cor. 6:2, 3; Rev. 20:4; Rom. 8:17; II Tim. 2:12).

## ARBITRARY OR COMMANDED CONQUEST

J.W.C., Hannibal, Mo.

**Question:** In what respect does the Italian subjugation of Ethiopia differ from the enslavement or even the total destruction of godless nations in Old Testament days by the command of Jehovah?

**Answer:** The world knows that the recent conquest of Ethiopia by Italy has been due to purely selfish motives and ambitions. Italy desired more territory and greater natural resources. Ethiopia contained them. Lawless aggrandizement was the highway to possession. The task was not an easy one, but equipped with the latest weapons of modern warfare, achievement of national glory for Italy was almost a foregone conclusion. This war was not a righteous war. As an instance in the Bible of a war of conquest and even of extermination, the questioner may have in mind the conquest of Palestine by the Israelites. This conquest was divinely ordered. But the land long before had been given by God to Abraham and to his seed for a perpetual possession. Abraham had been informed that in the fourth generation his descendants would come into control. When the gift was made, the iniquity of the Amorites was "not yet full" (Gen. 15:16). Four hundred years later, when the nations occupying the promised land had become totally corrupt (Lev. 18:24, 25), Jehovah commanded His people to exterminate them (Deut. 7:1-5; 20:16-18), not alone as a punishment, but lest these wicked inhabitants corrupt the people of Jehovah. No such conditions prevailed in Ethiopia, whose king and queen were Christians, and who were favorable to the work of the missionaries of the Cross.

## REIMBURSED LOSSES

F.E., Muskegon, Mich.

**Question:** What is the meaning of Joel 2:25?

**Answer:** This prophetic promise has nothing to do with the Church or with the present age. The chapter begins with a description of the coming Day of the Lord, a day of judgment for the chosen land in particular (vv. 1-11). This description is followed by earnest appeals and gracious promises to the Israel of that day (vv. 12-20). Details of what God purposes to do for the land and for His people are recorded in verses 21-27. Thus we see that verse 25 merely portrays material blessings, a reimbursement for the losses inflicted by God's "great army" of destructive insect plagues which had devoured the land during the years of devastating judgments. When penitent Israel returns she will eat in plenty, with full satisfaction, and shall praise the Lord (v. 26).

## OUR ADOPTION

D.T., Houston, Tex.

**Question:** What is the meaning of adoption in Galatians 4:5?

**Answer:** The word "adoption" is used in several different senses. It has a special significance in regard to the nation of Israel (Rom. 9:4). In Romans 8:23 Paul speaks of waiting for our adoption, namely, the redemption of our bodies. In Romans 8:5 we learn that already we have received the spirit of adoption, which is the opposite of the spirit of bondage and fear, whereby we can say, "Abba, Father." In the passage in question the order is redemption, then "the adoption of sons," because the Spirit of His Son is in our hearts. We are redeemed by His blood, but adoption indicates the sense of a more precious relationship to the Father, a sense of freedom and of fellowship which accompanies conscious sonship, and to which we were foreordained (Eph. 1:5).

## THE WHEAT HARVEST

T.E.M., Decatur, Ill.

**Question:** Please explain Matthew 24:31-41.

**Answer:** The interpretation of this passage will be simplified by remembering that our Lord is depicting events which follow His own personal and visible return to the earth for judgment (vv. 29, 30). The Church will already have been caught up to meet the Lord in the air (I Thess. 4:16, 17), so that the "elect" of verse 31 cannot be the Church, which never will need to be summoned together from all quarters of the earth, but will leave the earth instantly from every quarter. The "elect" with whom Christ will deal at the time mentioned, are the elect of Israel. The fig tree parable (vv. 32-34) appears to settle this. The budding of the fig tree will be a sign that the time of blessing for Israel is near. "This generation" of verse 34 means either the continuance of the Jewish race to the end of this age, or else that the events to which Christ refers will all transpire within the last generation of the present age. Verses 37-41 teach the suddenness and the separations of His coming in

judgment. They whom the Flood destroyed were "taken away" by judgment. The only ones left were Noah and his family, with whom God started the new age. Whenever the end of an age is reached the wicked are first judged, leaving a holy remnant with which to begin the new age. Thus it will be at the close of the present age. First the tares will be gathered and burned, then the wheat will be garnered. The tares are the children of the wicked one, while the good seed are the children of the kingdom (Matt. 13:37-40) which Christ will come to establish.

#### CHRIST AS GOD AND FATHER

*E.M.J., Radisson, Wis.*

**Question:** How can Christ be "the mighty God, the eternal Father" (Isa. 9:6)?

**Answer:** His might was displayed in creation (John 1:3; Ps. 24:1, 2), which, however, He will outlast (Heb. 1:10-12). He also will come in power and great glory (Titus 2:13). Christ was God manifest in the flesh (I Tim. 3:16) and shall become victor over all His enemies (Rev. 19:11-15). Although Christ was not identical with the Father as to person, yet He perfectly revealed the Father while on the earth (John 14:9). The literal translation of the "everlasting Father" is "Father of eternity." This suggests other passages which point to Christ the One who shall reign forever (v. 7; Heb. 1:8) as "framer of the ages" (Heb. 1:2) and the giver of eternal life (John 10:30). He is the "life-giving Spirit" (I Cor. 15:45, R.V.). In Him is resurrection power and life for the body as well as for spirit and soul, because Christ is God; not God the Father, but God the Son, the second Person in the Trinity.

#### SUGGESTIONS CONSIDERED

Several exceptions have been made to answers given in our April number. Since we lay no claim to infallibility, criticisms are always welcome and duly considered: (1) Under "Mosaic Authorship," objection is taken to other passages quoted and which revealed "editorial comment." That Genesis may have been written by Joshua, or some other, at the dictation of Moses several hundred years after the events had transpired, we make no objection. Neither would we deny that in the writing of the other books of the Pentateuch Moses may have had assistance and that Joshua was that "other hand" which wrote Deuteronomy 34:1-12. (2) Referring to Jehoiachin (p. 420), it is claimed that the statement that "Jehoiachin was eighteen years old when he began to reign" really means that Jehoiachin's ascension to the throne was in the eighteenth year of the dynasty. (3) Another friendly criticism calls attention to the fact that in point of time the last list of the twelve tribes is given by Ezekiel. The conditions are millennial and Dan is listed first among the twelve tribes. We had overlooked this and thank our reader for calling our attention to this fact; which, however, need not necessitate any change in our statement that the name of Dan may have been omitted from the list in Revelation 7:5-7 because of the former idolatry of the Danites. Since the sin of idolatry will be prevalent in the closing

days of this age, especially in connection with the regathering of the Jews to Palestine, and since at that time a specific warning is pronounced against this sin (Rev. 14:9, 10), may it not be that the names of the twelve tribes in Rev. 7:5-7 are only provisional, and that the descendants of Dan will have so rid themselves of the stigma of idolatry as to acquire for themselves a name among the tribes of the Kingdom Age, according to the prophecy in Ezekiel?

#### THE ABIDING PRESENCE

*A.W., Luxemburg, Ont.*

**Question:** One dear to me is fearful lest the Holy Spirit has left her. She continually broods over the matter. She is a Christian. What can I say to her?

**Answer:** The very fact that she is concerned about the matter may of itself be an evidence of the presence of the Spirit. She probably does not know that once the Holy Spirit takes up His abode in a believer He never leaves that person (John 14:10, 17). The bodies of believers form the present temple of the Holy Spirit (I Cor. 3:16; 6:19; Eph. 2:21, 22).

#### BAPTIZED FOR THE DEAD

*E.F.G., Oklahoma City, Okla.*

**Question:** Does the baptism mentioned in I Corinthians 15:29 mean Holy Spirit baptism? If not, what does it mean?

**Answer:** Many interpretations have been suggested. We wish to pass on another which we have seen recently. The reference is to water baptism, which possesses no saving power, but simply brings one into the kingdom of heaven; that is, into membership of the visible Church. In Paul's day the ranks were being thinned by death, yet others were willing to take their places by being baptized, even though by so doing they too might be killed. In those days men were liable to stand in jeopardy every hour, even as Paul indicates in the very next verse. The apostle Paul faced death daily. What is the gain, he argues, if there be no resurrection of the dead (vv. 31, 32)?

#### ANSWERED PRAYERS

*W.S.B., Pinconning, Mich.*

**Question:** Please explain I John 5:15, 16, 17.

**Answers:** Verses 14 and 15 naturally go together since they plainly teach that prayers which are in full accord with the will of God are answered (v. 14) and that we may have the assurance of their answer in our own hearts (v. 15). Likewise prayer for the sinning brother is answered, unless the sin be unforgivable, which in the very nature of God it would be impossible for Him to answer.

The sin mentioned in verse 16 as being "unto death" appears to be sin that is persistent, wilful and deliberate, indicating a life abandoned to sin and hence to death, both physical and spiritual. This is evidence of an unregenerate heart, even though the person may be a member of the visible church. The believing brother has an Advocate with the Father (2:1) such as this sinning one does not have. Thus there seems to be a limit to our inter-

cession, and yet intercession even for such an one as is here described, is not actually forbidden by John. In verse 17 we are taught that some sins are not unto death, that is, they are within the range of divine forgiveness, such as sins of a true Christian (I John 1:9).

#### ANCIENT CHRONOLOGY

*H.P.B., Bolivar, N.Y.*

**Question:** Since the Egyptians trace their history back at least seven thousand years before Christ, how can this be reconciled with the chronology in the margin of our Bible, which begins about 4000 B.C.?

**Answer:** As to early Egyptian chronology, some doubts have been expressed as to its reliability. The marginal dates in our Bibles are based on the chronology of Bishop Usher, whose chronology is the shortest. Whether or not it is the most reliable we are not discussing. Sufficient to say the Bible itself attaches greater importance to facts and events than to dates. Moreover, certain early dates are in dispute. While the Bible is historically true, its chronology is not always stressed. The events are orderly but not always accurately dated, yet we may be assured that every statement in the Bible is trustworthy. For example, the genealogical lists of the early chapters of Genesis appear not to have been given as an exact system of chronology. It is more probable that they were given to present an outline of the origin, early experience, and apostasy of the human race. No doubt there were omissions. This would account to some extent for the shortening of the chronology. "But while the age of man may be greater than the mechanical and exact sum of the Genesis numbers, we should not be deluded into the belief that it is so great as some anthropologists and geologists, who are prodigal of their numbers, would have us think."

#### THOSE WHISPERERS

*E.M.C., New Castle, Pa.*

**Question:** How would you deal with people who whisper to each other during a religious service, when the leader or minister is speaking?

**Answer:** This may be a delicate situation. The practice is inconsiderate of others and often disturbs fellow listeners. Sometimes these innocent disturbers are wholly unconscious and ignorant of doing any wrong to others and do not realize how impolite they are to the leader of the meeting. The situation is even more difficult to deal with when these whisperers are adults, and may even be otherwise courteous women. As a teacher I have sometimes paused and waited for respectful attention. This might be embarrassing for adults, but I am reminded that some adults seem never to really grow up, and hence also that their feelings are easily wounded. Still, since such whispering may be disturbing to others, surely these whisperers would desist if politely requested to do so by a real friend. One or other of the two offenders might possibly yield to the kindly suggestion of a change of seat so as not to be tempted.

In all ages, God has delighted to use the weak things.—D. L. Moody

Moody Bible Institute Monthly



# International Uniform Sunday School Lessons

Harold L. Lundquist\*

July 12

## Witnessing under Persecution Acts 3:1-4:31

Golden Text: We ought to obey God rather than men.—Acts 5:29.

In I Corinthians 1:21-25, Paul sets forth the attitude of the world toward Christ and His gospel. The worldly wise esteem the preaching of Christ as utter foolishness. The one who preaches Christ crucified must expect opposition, and even violent persecution. This attitude of the world, instead of being a deterrent, should be a spur to activity.

### I. Peter Healing the Lame Man (Acts 3:1-11).

#### 1. The Place (vv. 1, 2).

It was at the beautiful gate which leads from the outer to the inner court of the temple. It was beautiful because of its magnificent bronze doors. This helpless man had been placed at the entrance of the place of worship where he might receive the sympathetic attention of worshipers, because when one comes close to God he is brought close to his fellow men.

#### 2. The Man (v. 2).

This beggar was infirm from his birth. He was now more than forty years old (Acts 4:22), and had brought his ailment with him into the world. When he saw Peter and John, he asked alms.

#### 3. The Method (vv. 3-8).

##### a. Attention attracted (v. 4).

Gaining the man's attention, Peter and John commanded him to look on them. He asked for money and got healing.

##### b. Commanded to walk (v. 6).

Peter commanded him in the name of Jesus Christ of Nazareth to rise and walk. This was the very thing he had been unable to do all his life, but with the command went the ability to do.

##### c. Assisted in walking (v. 7).

Peter took him by the right hand. This act was meant to give impetus to his faith, not strength to his ankles.

#### 4. The Man's Response (v. 8).

Strength at once came to his feet and ankle bones. He stood, he walked, he leaped, and shouted praises to God. He not only thoroughly advertised this miracle, but ascribed the honor to God, and used his strength in walking into the house of God.

#### 5. The Effect (vv. 9-11).

The people were so filled with wonder and amazement that they ran together to behold this wonderful thing. There could be no question as to the genuineness of the miracle, for this man had been a familiar figure for many years. This miracle suggests the responsibility of the Church in the world.

a. This helpless figure had to be carried to the temple.

Men and women out of Christ are so helpless that they need to be brought

where the life of God can be applied to them.

b. Peter shows the manner of helping the lost.

Christian witnesses should bring them to Jesus. Ministers of Christ have something infinitely better to give than gold and silver.

### II. Peter Witnessing before the Multitude (Acts 3:12-26).

Though this miracle directed the attention of the people to Peter and John, Peter seized the opportunity to present Christ to the people who had assembled. He told them that it was faith in Jesus Christ whom God had glorified and whom they had delivered to be betrayed and crucified, that had healed this man. He not only showed them this fact, but charged upon them their awful guilt for they had denied the Holy One and had chosen a murderer instead. Despite their awful guilt, he appealed to them to repent (v. 19). Though they had done this awful deed, God would pardon them if they would repent, and he assured them that refreshing seasons would come to them when God would send back Jesus Christ to the earth to consummate the work of redemption.

### III. Peter in Prison for Christ's Sake (Acts 4:1-4).

#### 1. The Leaders.

Both priests and Sadducees joined in this persecution (vv. 1, 2).

The priests were intolerant because these new teachers were encroaching upon their functions. Not only this, but they did not believe in the resurrection, which was a vital part of the apostolic preaching.

#### 2. The Result (vv. 3, 4).

Though they were held in bondage by chains, Christ continued to work. The number of believers had greatly increased.

### IV. Peter Witnessing before the Sanhedrin (Acts 4:5-21).

#### 1. The Inquiry (vv. 5-7).

The inquirers admitted the reality of the miracle, but they wanted to know what it signified.

#### 2. Peter's Answer (vv. 8-12).

With stinging sarcasm he showed them that they were not on trial as evildoers, but for doing good to the helpless and needy man. This showed the absurdity of dealing with men as criminals who had merely relieved a suffering and helpless man of his distress. Since they could not deny the miracle, he boldly declared that it had been done in the name of Christ, and that the only way for them to escape God's judgment was to believe on His name.

3. The Impression upon the Sanhedrin (vv. 13-21).

a. They marveled (v. 13).

They were made conscious that they were on trial instead of sitting as judges.

b. They took knowledge that Peter and John had been with Jesus (v. 13).

They saw that Christ was being reproduced in His disciples.

c. They forbade them to speak in Christ's name (v. 18).

They could not deny the miracle or gainsay the accusation brought against them, so they attempted intimidation.

d. Peter and John's reply (vv. 19, 20).

They expressed their determination to obey God rather than men. They thus repudiated the authority of the rulers of Israel and set the Church in a place of independence from the Jewish State.

e. Their release (v. 21).

Seeing that the people were on the side of the apostles, the rulers were helpless. They had no way to punish them.

### V. The Church at Prayer (vv. 23-31).

As soon as Peter and John were set free, they hastened away to their fellow disciples and told them their experiences. They praised God for deliverance and prayed for boldness to speak the Word of God. God answered them with the shaking of the place and the sending of the Holy Spirit.

July 19

## Social Service in the Early Church Acts 4:32-35; II Corinthians 8:19

Golden Text: He said, It is more blessed to give than to receive.—Acts 20:35.

There is no record in the Scriptures that the Church ever engaged in social service as such. Social service in the early Church was a by-product of the gospel and not the gospel itself. The gospel is the power of God unto salvation. Those who are saved by the gospel will show their concern for their fellows, especially those who are fellow members of the Body of Christ. There must be the new nature through regeneration in order that good deeds may flow forth.

### I. Characteristics of the Primitive Church (Acts 4:31-35).

#### 1. A Praying Church (v. 31).

The early Christians for every want and every need betook themselves to God in prayer. Their faith caused them to go to the living God, believing that their needs would be supplied.

#### 2. A Spirit-filled Church (v. 31).

When they prayed, the place was shaken wherein they were gathered together, and they were all filled with the Holy Spirit. A Spirit-filled Church is always a praying Church.

#### 3. A Witnessing Church (v. 31).

The ministers of the Spirit-filled Church will not offer any apology for the Bible, but will expend all their energy in fearlessly preaching it.

#### 4. A United Church (v. 32).

They were all of one heart and one soul.

#### 5. A Generous Church (v. 32).

They held nothing back from those who had need. The needs were supplied from a common fund. This was not communism any more than when the Church today helps from a common fund those who have need.

#### 6. A Church with Powerful Preachers (v. 33).

A Church possessing the aforementioned traits will always be blessed with such ministers.

7. A Church of Unblemished Membership (v. 33).

Great grace was upon them all.

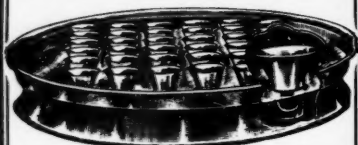
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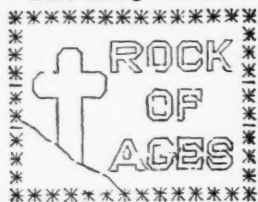


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## II. Generous Act of Barnabas (Acts 4:36, 37).

He sold a piece of land and turned over all the proceeds thereof to be used for the help of those in need. It should be borne in mind, however, that it is not said that Barnabas sold all the land he had. His act, therefore, cannot in any real sense be used as a precedent for a community of goods in the Church.

## III. Stephen the Deacon (Acts 6:1-8).

The early Church was threatened with disruption over suspected partiality in the distribution of alms. Thus we see that as soon as the Church had relief from external troubles, difficulties arose from within. Up to this time it would seem that the problems of the Church were in the hands of the apostles. However, the Church proved itself capable of meeting this emergency. A congregational meeting was called, the case placed before the Church, and the Church instructed to select seven men of good reputation and Spirit-filled, to administer the temporalities of the Church, giving the apostles the necessary time for prayer and the ministry of God's Word. Among the seven deacons thus chosen, Stephen had the first place. While engaged in his duties as a deacon, he sprang into the light as an eloquent and powerful preacher. Even when ministering to the needy, Stephen made his supreme work that of preaching the gospel.

## IV. The Good Deeds of Dorcas (Acts 9:36-43).

Dorcas was a practical Christian woman. She was not of that kind that puts on kid gloves and carries flowers, but the kind that gets down to the practical way of showing her love by doing deeds of helpfulness. Dorcas was full of good works and almsdeeds which she *did*, not what she talked of doing. Her death was a real loss as was evidenced by the mourning of those who had been helped. If all professing Christian women would use their needles as Dorcas did, there would be less profitless fancy work done, but more real testimony for Christ.

## V. Christian Stewardship (II Cor. 8:1-9).

1. Examples of True Christian Benevolence (vv. 1-5).

The liberality of these Macedonian churches exhibits practically every ground principle and motive which entered into the giving which has God's sanction.

a. The source of true giving (v. 1).

This is said to be the grace of God, which means that the disposition to give is a grace bestowed by the Holy Spirit.

b. They gave from the depths of their poverty (v. 2).

Their limited means did not cause them to be stinted in their gifts, but their deep poverty abounded unto the riches of their liberality.

c. Their willingness surpassed their ability (v. 3).

God's gifts are reckoned by the degree of willingness, not by the amount given.

d. They were insistent on being allowed the privilege of giving (v. 4).

They did not need high pressure methods to induce them to give.

e. They first gave themselves to the Lord (v. 5).

Men and women should be induced first to give their lives to the Lord and then to give their money.

2. Emulation of Macedonian Benevolence Urged (vv. 6-15).

a. Not as a command (v. 8).

Acceptable giving must be spontaneous.

b. As proof of the sincerity of love (v. 8).

Sincere love is benevolent action toward the object loved.

c. As the completion and harmony of Christian character (v. 7).

Liberality is needed for the harmony of the Christian's life. The stingy man is lopsided, unsymmetrical in character.

d. The self-sacrificing example of Christ (v. 9).

The supreme example of love is Christ's sacrifice. All who have enthroned Him as their Lord will imitate Him in their gifts to others.

e. The true principle upon which gifts are acceptable to God (vv. 10-12).

The motive of the giver determines the value of the gift.

f. Every Christian should give something (vv. 13-15).

The ability of the giver is the law which governs his life of giving.

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Moody Bible Institute Monthly

July 26

# Christianity Spread by Persecution Acts 7:59-8:4; 1 Peter 4:12-19

Golden Text: Be thou faithful unto death, and I will give thee a crown of life.—Revelation 2:10.

Leaders of contemporary thought and observers of modern life decry the evident decadence of old-fashioned virtues. Our times are too materialistic, encouraging our young people to strive for worldly success rather than high and noble character.

In a time when expediency is the ruling principle, it is well for Christians to emphasize the fact that following Christ has through all the years called for that loyalty to convictions which has caused some who bear His name to be willing to die for Him, yea, even to live and to suffer for Him, for sometimes it may be harder to do the latter than the former.

True followers of our Lord are willing:

## I. To Die for the Faith (Acts 7:54-8:1).

Stephen, one of the first seven chosen as deacons of the church, "a man full of faith and of the Holy Spirit" (6:5), having been called before the Sanhedrin to answer false charges (6:8-15), faithfully stands for the truth. His indictment of Israel cuts to the heart. In anger his hearers stone him to death. He becomes the first martyr of the Church, that holy succession which has representatives in the young manhood and womanhood of today, ready, like John and Betty Stam, to die rather than to deny Christ.

Note that in this hour Stephen was given a vision of his risen and ascended Lord (v. 55), standing at the right hand of God to welcome His faithful servant. He prayed for those who took his life (v. 60). How gloriously that prayer was answered in the subsequent life of the young man Saul, who was "consenting unto his death."

Not to all who follow Christ comes the need to face death for Him, but all should be determined.

## II. To Live for the Faith (Acts 8:2-4).

The early Church found that living for Christ entailed bitter persecution. Not even the sanctity of their homes was inviolate. Their persons and property felt the hard hand of havoc-making Saul, yet we find no intimation of complaint. Soon they were driven from home and scattered abroad, but the result was the establishing of gospel centers wherever they went. Living for Christ calls for daily witness, for more than steadily bearing the responsibility of life. Not to preachers and Bible teachers alone is this sacred duty given, to be discharged only in a church service or Bible School. No, "they that were scattered abroad"—all of them went "everywhere." They were not merely reforming or devoting their lives to social service, good as these might have been, but "preaching the word" (v. 4). Are we who are now "scattered abroad" going "everywhere," and are we "preaching the word"?

The passage from I Peter that closes the lesson indicates that true believers will be called upon

## III. To Suffer for the Faith (1 Pet. 4:12-19).

July, 1936

## 1. Suffering to Be Expected (v. 12).

We are not to be surprised by suffering not even by fiery trials, for blessings will follow. The Lord proves His children, even as the refiner tests gold to cleanse it, to prove its worth, and not to destroy it. God's testings are to prove us worthy, not unworthy, as do Satan's testings.

## 2. Live Unblamably (vv. 15, 16).

We are so to live as not to suffer for our misdeeds. Many are they who would have the world believe they suffer for Christ's sake, when they are but meeting the just recompense for their evil deeds. It is a shame to suffer as an evildoer, but an honor and privilege to suffer for Jesus' sake.

## 3. Testify by Sufferings (vv. 17-19).

Believers are to make their sufferings a testimony. If we as Christians must needs be purged in order to be fitted for God's service and the glory that is to come, what will be the end of those who "know not God and obey not the gospel of our Lord Jesus Christ" (II Thess. 1:7, 8)? Peter refrains from even mentioning what their ultimate end will be, but the writer to the Thessalonians goes on to say that they shall be "punished with everlasting destruction from the presence of the Lord and from the glory of his power." Solemn words are these. Have we, and those to whom we minister, heeded their warning?

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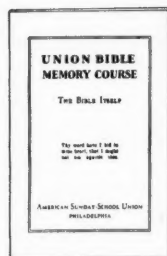
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**Acts 8:5-40**

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of Christ, and primarily the work of the layman. This duty cannot be delegated to the Church as an organized body or to its official servants.

Philip was a layman, a deacon in the church by office, but an evangelist by the gift and calling of the Holy Spirit. His experience in leading the Ethiopian eunuch to Christ demonstrates that one who is yielded to the Spirit

### I. Finds Opportunity for Soul Winning (v. 26).

Most unexpected places will afford opportunities. Philip was in the midst of a great revival in Samaria when the angel of the Lord sent him to Gaza—a desert place. Who would he meet here? Remember that the great world-evangelist, Dwight L. Moody, was converted in a humble shoe store by the earnest approach of a Sunday School teacher.

### II. Responds Immediately to the Spirit's Leading (vv. 29, 30).

The Spirit said "Go." Philip "ran." The fundamental of fundamentals in God's children is obedience. The opportunity, the inquiring soul, the equipped personal worker, all were prepared by God for just that moment. All would have been lost had Philip failed to obey.

### III. Finds the People Ready to Receive the Truth (vv. 28, 31-34).

God prepares souls, and more are willing to be saved than we think. Whether it was through his experience at Jerusalem, his spiritual hunger before he went up, or the reading of the Word, or all these together, the eunuch was ready.

Neighbors, schoolmates, tradespeople, fellow workers—they may present God's opportunity for us.

### IV. Finds God Honors Men by Using Them.

He could "save a man all alone on the top of the Alps," but He doesn't ordinarily do it. Remember it was "the sword of the Lord and of Gideon" that wrought a victory. The eunuch needed an interpreter of the truth. Philip was God's man.

### V. Knows God's Word (v. 35).

We cannot interpret what we do not know. One who is not personally acquainted with the Living Word by regeneration and the written Word by diligent study, is not able to help others. Could you begin, as Philip did, at Isaiah 53:7, and lead a man to Christ? If not, should you not begin to study your Bible with such an end in view?

### VI. Presses a Decision (vv. 36, 37).

A salesman may be brilliant, cultured, and persuasive, but what counts is the signature on the dotted line at the bottom of an order. Philip pressed for and obtained a decision.

### VII. Follows Up His Convert (vv. 36, 37).

Much so-called evangelism fails to go beyond a mere profession—a declaration of faith. The eunuch and Philip both knew that an inward faith declares itself in an outward act—and he was baptized

### VIII. Magnifies the Message; Not the Messenger (v. 39).

When the work was done the evangelist was carried away by the Spirit. God's work goes on. His workman we set aside. As an advertising company has well-expressed it, "The purpose of advertising is to impress the product upon the reader's mind, not the medium."

It is a fine testimony to the effectiveness of Philip's ministry that although he was gone, his convert went "on his way rejoicing." His faith did not rest on the evangelist nor any human fellowship—he knew God. Let us be sure to win souls to God and not simply to a personal allegiance to us or to a religious organization.

Why not be a Philip? Any man or woman who knows the Lord Jesus Christ as personal Saviour can be a winner of souls. It has well been said that all that Philip had was "a love for souls, a knowledge of the Word, and a sensitiveness to the leading of the Lord. That is all we need. If every Christian were a Philip the world would be won for Christ in ten years."

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- One thing desired—Communion (Ps. 27:4).
- One thing never fails—The Lord's promise (Josh. 23:14).—Mrs. Stephen Menzies.

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### TEXT

"Ye are the light of the world."

### THEME

"A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house."

### EXHORTATION

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—Edwin Hamlin Carr, in *Religious Telescope*.

## A YIELDED LIFE

Yield yourselves unto God—Romans 6:13.

1. *Yielded Body*—"Present your bodies a living sacrifice" (Rom. 12:1).

2. *Yielded Possessions*—"Neither said any that ought of the things which he possessed was his own" (Acts 4:32).

3. *Yielded Time*—"I must work . . . the night cometh when no man can work" (John 9:4).

4. *Yielded Talents*—"Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with interest" (Matt. 25:27).

5. *Yielded Will*—"I came not to do mine own will, but the will of him that sent me" (John 6:38).—*The Christian*.

## WHAT THE WORD OF GOD IS TO US

1. The Mirror, to show us ourselves as we are and may be (James 1:25).

2. The Laver, to wash away our defilement of sin (Eph. 5:26).

3. The Lamp and Light, to guide us in the right way (Ps. 119:105).

4. The Food necessary to growth—the milk, bread, strong meat and honey of the Christian (Heb. 5:12-14; Ps. 19:10).

5. The Fine Gold, to enrich us with heavenly treasure (Ps. 19:10).

6. The Fire, Hammer, and Sword to be used in the work and warfare of life (Jer. 23:29; Heb. 4:12; Eph. 6:17).

7. The Seed, to beget souls in God's image and to plant harvest fields for God (James 1:18; I Pet. 1:23; Matt. 13).—W. H. P., in *King's Business*.

## THE MINISTER'S SEVENFOLD OFFICE

1. As Ambassador, to represent Christ (II Cor. 5:20).

2. As Preacher, to declare the Word of God (Rom. 10:14; I Cor. 1:21; II Tim. 4:2).

3. As Teacher, to instruct in the knowledge of the Word (Matt. 28:20; I Tim. 4:11).

4. As Servant, to obey His Lord's commands (Luke 19:13; Col. 3:23, 24).

5. As Overseer, careful supervision of the flock (Acts 20:28; Col. 4:17).

6. As Shepherd, faithfully to feed the flock (Ezek. 34:5-8; I Pet. 5:2-4).

7. As Watchman, to warn of coming judgment (Isa. 62:6; Ezek. 33:7; Mark 13:35-37).—*The Gospel Message*.

## A LIVING HOPE

I Peter 1:3-6

### I. Its Genesis.

- 1. The resurrection.
- 2. The new birth.

### II. Its Characteristic.

- 1. Living in that it grows constantly brighter.
- 2. Living in that it begets new life.

### III. Its Promise.

- 1. An inheritance incorruptible.
- 2. An inheritance undefiled.
- 3. An inheritance unfadable.

### IV. Its Surety.

- 1. Preserved in heaven.
- 2. We are kept by it.

### V. Its Power.

Makes us rejoice in the midst of manifold temptations.—R. Clyde Smith.

## THE DOCTRINES IN EPHESIANS

In that brief, precious epistle—Paul's letter to the Ephesians—there are more than thirty-five distinct doctrines, a portion of which are quoted below:

- 1. Total depravity (2:1-3).
- 2. Grace of God (1:2).
- 3. Love of God (3:17-19).
- 4. A new birth (4:1-10).
- 5. Redemption by blood (1:7).
- 6. Salvation (1:13).
- 7. Forgiveness (4:32).
- 8. Reconciliation by blood (2:13).
- 9. Divine grace (2:14-17).
- 10. Election (1:4).
- 11. Predestination (1:5).
- 12. Prayer (6:18-20).
- 13. Faith (3:17).
- 14. God the Father (1:2).
- 15. Deity of Christ (1:15-17).
- 16. The Holy Spirit (3:5).
- 17. Divine inspiration (3:1-11).
- 18. Eternal glory (2:7).

—*Fellowship News*.

## SALVATION

- 1. Purposed in Eternity (Titus 1:2).
- 2. Procured by Christ (I Cor. 15:3).
- 3. Presented in the Gospel (Acts 13:32).
- 4. Perfected in Resurrection (Rom. 8:23).
- 5. Possessed by Faith (John 5:24).—M. L. Harrison, in *The Witness*.

## WHY PEOPLE FOLLOW JESUS

John 6:2

### I. Because of Their Desires.

- 1. They like the loaves and fishes.
- 2. They seek Christian company.
- 3. They profit by Christian patronage

### II. Because of Style.

- 1. They enjoy the social standard of church membership.
- 2. They love to take part in religious ceremony.
- 3. They aspire to hold office in the church.

### III. Because of Strife.

- 1. They find fault with the preacher.
- 2. They find fault with the people.
- 3. They long to propound their individual ideas and "private interpretations" of the Bible.

### IV. Because of Soul Burden.

- 1. They feel their guilt (Ps. 51:2-4).
- 2. They acknowledge their helplessness (Ps. 80:19).
- 3. They desire mercy (Ps. 51:1).
- 4. They seek forgiveness (Ps. 25:18).
- 5. They find eternal life (John 17:3).—Arthur E. Glass.

## UNFEIGNED FAITH

II Timothy 1:1-6

### I. A Priceless Possession (v. 5).

- 1. All men have no faith (II Thess. 3:2).
- 2. Some have no faith (Mark 4:40).
- 3. Some have little faith (Matt. 6:30).
- 4. Some have great faith (Matt. 8:10).
- 5. Some are full of faith. a. Stephen (Acts 6:5). b. Barnabas (Acts 11:24).
- 6. Such faith is precious faith (II Pet. 1:1; cf. I Tim. 1:5).

### II. A Personal Possession (v. 5).

- 1. In Timothy's grandmother, first.
- 2. In Timothy's mother, second.
- 3. In Timothy himself, third.
- 4. In Timothy's converts, fourth (I Tim. 4:14-16). Faith begets faith (I Tim. 1:2).

### III. A Profitable Possession (vv. 3, 4, 6).

- 1. Causing thanksgiving (v. 3).
- 2. Provoking prayer (v. 3).
- 3. Exciting love (v. 4; cf. I Pet. 1:22).
- 4. Producing joy (v. 4).
- 5. Stimulating service (v. 6).

*Leading lesson:* The greatest living woman is the mother with unfeigned faith (v. 5); contra I Timothy 5:6.—N. H. Camp.

**The readers of this department** are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

### "STOP—LOOK—LISTEN"

Blessed is the man that heareth me, watching daily at my gates, waiting at he post of my doors. Proverbs 8:34.

1. "Heareth"—Listen!
2. "Watching"—Look!
3. "Waiting"—Stop!—Samuel D. Rogers, Jr.

### SINS OF THE TONGUE

James 3:1-12

- I. The Power of the Tongue (vv. 3-5).
- II. The Pollution of the Tongue (v. 6).
- III. The Perverseness of the Tongue:
  1. Ungovernable (vv. 7, 8).
  2. Inconsistent (vv. 9, 10).

—R. W. Van Anda.

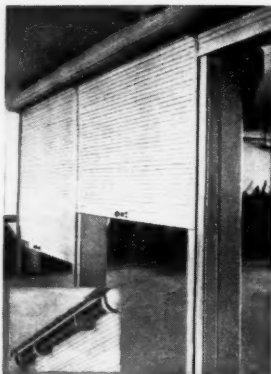
### GOOD SOLDIERS

II Timothy 2:1, 3, 4

A soldier is:

1. *Strong* (v. 1).
- Strength is provided "in Christ Jesus."
2. *Steadfast* (v. 3).
- Armor is provided (Eph. 6:10-18).
3. *Separated* (v. 4).

Incentive provided—"that he may please him who hath chosen him to be a soldier."—Elmer A. Katterjohn.



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### WHOM GOD CHOOSETH

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And thrill a man,  
And skill a man,  
When God wants to mold a man  
To play the noblest part;  
When He yearns with all His heart  
To create so great and bold a man  
That all the world shall be amazed,  
Watch His methods, watch His ways!  
How He ruthlessly perfects  
Whom He royally elects!  
How He hammers him and hurts him,  
And with mighty blows converts him,  
Into trial shapes of clay which  
God only understands;  
While his tortured heart is crying  
And he lifts beseeching hands!  
How he bends but never breaks  
When his good He undertakes;  
How He uses whom He chooses,  
And with every purpose fuses him;  
By every act induces him  
To try His splendor out—  
God knows what He's about!"

—Ohio Independent Baptist.

### THE MEANING OF ATONEMENT

The Hebrew word translated "to make atonement" is *kaphar*, found only once in its simple form, and translated "and shall pitch" it (the ark of Noah) within and without with pitch (Heb. *kopher*). In its intensive or strengthened form it occurs about one hundred times, usually being rendered "to make an atonement," or "to make reconciliation."

Atonement is *not* a New Testament doctrine at all; its place is taken by the far deeper and more radical truth of reconciliation. Unfortunately in the seventeenth century the two words "atonement" and "reconciliation" were used practically as equivalents, but there is no possibility of confusion in the language given by the Holy Spirit.

In atonement sins are *covered* and thus hidden from sight, but in reconciliation they are *cancelled*, obliterated, and pass out of existence. In atonement the blood was carried into the sanctuary, but was never put upon the sinner; in reconciliation, the blood of Jesus Christ, God's Son, cleanses us from all sin, as well as purifying the heavenly things themselves (see Heb. 9). In atonement the heart could rest for a brief period, at most one year, upon the blood of an animal sacrifice; reconciliation is *unclouded acceptance* and enjoys a title without a flaw.

In atonement the priest enters the presence of God, but the worshiper stands outside; in reconciliation the prodigal is brought within the Father's house, and is sealed with the Father's kiss. In atonement the sin is removed, but the man is unchanged; in reconciliation not only the sin has gone, but the man that did it disappears from before the eye of God and another Man takes his place.

We may sum the matter up by saying that the doctrine of the atonement is an inspired foregleam of the forbearance of God in Old Testament times, while the truth of reconciliation is the crown and glory of the gospel.—Harold St. John, in *Philippine Evangelist*.

### THE CHRISTIAN'S ENVIRONMENT

1. God *before* us (Isa. 48:17).
2. God *behind* us (Isa. 30:21).
3. God to the *right* of us (Ps. 16:8).
4. God to the *left* of us (Job 23:9).
5. God *above* us (Ps. 36:7).
6. His everlasting arms *underneath* us (Deut. 33:27).
7. The Holy Spirit *within* us (John 14:23).—Author Unknown.

### EXCHANGED STRENGTH

Isaiah 40:28-31

#### I. Responsibility

Wait upon the Lord (Ps. 104:27; 123:2; 130:5; 37:7).

#### II. Result

Renewed strength (Ps. 27:14; II Cor. 12:9, 10).

#### III. Rewards

1. Unlimited victory (Ps. 103:5).
2. Unwearying running (Heb. 12:1).
3. Unfainting walk (Gen. 5:24).—C. H. B., in *Philippine Evangelist*.

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Moody Bible Institute Monthly



## GRACE ABUNDING

It is grace that gives deliverance at the beginning of the Christian life, and it is grace that can restore the liberty when it has been lost. And however terrible the backsliding may have been, God remains the God of all grace, and delights to forgive. This does not mean that He passes over the sins of His children as though they were nothing, but it does mean that in the Lord Jesus Christ there is a full propitiation for them all.—J. T. Mawson.

## THE SUPREME PRAYER

Father, glorify thy name—John 12:28

If it be true that the chief end of man is to glorify God, then the highest and most comprehensive prayer that we can offer for His glory, for the world, and for ourselves is that which our Lord Himself offered when He prayed, "Father, glorify thy name," and to which there came back to Him this answer, "I have both glorified it, and will glorify it again." But is it not, and necessarily so, a prayer of such high attainment as to be beyond the reach or experience of most of us? No, it is rather a humble and helpful petition for attainment and, as such, acceptable to God and adapted for our use at any stage of our spiritual development.

When, in response to their request, Christ gave to His disciples their earliest instruction in His school of prayer, how did He begin? What was the first prayer He taught them to use? Was it not, in substance if not in identical words, this same petition, Father, glorify Thy name; Father, hallowed be Thy name? To this, in His teaching as well as in His practice, He gave precedence over all that followed in His own model prayer. That is to say, Jesus taught His disciples at the outset, to place the mark of their desire and their praying as high as His own, and to seek, as He did, the fulfillment in themselves and in the world of the highest purpose for which humanity had been created. Hitherto mankind in the footsteps of the first Adam had utterly failed to realize this, but Christ, as the second Adam, was on His way to Calvary to achieve it. And not only so, but, by the completion of His redeeming work and the gift of His indwelling victorious life, to make it possible for them and for all His followers to do the same.

This prayer then, "Father, glorify thy name," was not only one of sublime submission set in a minor key, but of lofty ambition and anticipated victory, endorsed and sealed by an audible voice from the Father Himself in heaven, and left to us as a legacy for personal, practical, and national use. If by such a use of it one has made it his own and has learned thereby to say, Father, glorify Thy name in me, by me, and through me, in spite of every hindrance, infirmity, and disability; and is granted in answer to it the chief end of his being, here and hereafter, what else matters in comparison? And this can be realized in any sphere however humble, in any circumstances however perplexing, in any affliction or trial of life however distressing and disabling, by the power of Him who giveth power to the faint and to him who hath no might increaseth strength.—Canon E. Daniel, in *China's Millions*.

## THE GLORY CHAPTER

John 17

*Introduction:* Moses said: "Show me thy glory" (Exod. 33:18-22). Where will we see His glory? Paul said: "The knowledge of the glory of God is in the face of Jesus Christ" (II Cor. 4:6).

### I. His Glory.

1. "Before the world was" (vv. 5, 24).
2. In the creation—"All things were made by him" (John 1:3).
3. In His incarnation—"I have glorified thee on the earth" (v. 4); "We beheld his glory, the glory as of the only begotten of the Father" (John 1:14).
4. His present glory—"I come to thee" (vv. 11, 13). Stephen saw it; Paul saw it.
5. His future glory—"that they may behold my glory" (v. 24).
  - a. In heaven—"Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever" (Rev. 5:13, R.V.).
  - b. On earth—"He shall have dominion

also from sea to sea, and from the river unto the ends of the earth" (Ps. 72:8); "Yea, all things shall fall down before him: all nations shall serve him" (Ps. 72:11); "And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen" (Ps. 72:19).

### II. Our Glory.

1. The gift of eternal life (v. 2).
2. The gift of His Word (vv. 8, 14).
3. The gift of His love (v. 26). The love of Jesus, what it is, none but His loved ones know (read again prayerfully I Cor. 13:4-7, R.V.).
4. The gift of oneness with Christ in God (vv. 23, 26). The mystery of mysteries, the glory of glories.
5. The gift of future glory—"that they may behold my glory" (v. 24).

*Conclusion:* Why has He given us these? "That the world may believe" (v. 21). "That the world may know" (v. 23). We all reflect, as in a mirror, His glory (see II Cor. 3:18).—Albert S. Reitz.

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# Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

*The workers whose reports appear in this department request the prayers of the MOODY MONTHLY family for the Lord's blessing and guidance in their evangelistic efforts. Will you join us in prayer for them?—Editors.*

L. James and Mrs. Kindig held a two weeks fruitful meeting in May, in the Immanuel Baptist Church of Wausau, Wis. This closed a very busy winter and spring season for them in which the Lord greatly blessed.

G. E. Vinaroff, singing evangelist and pastor's helper, and Bert Wilhoit, pianist, assisted the pastor of the First United Brethren Church at Marion, Ind., in a three weeks meeting during April. Many accepted Christ as their Saviour. On May 24, they closed another successful engagement at Pueblo, Colo.

Sylvester Sanford reports that a meeting which brought spiritual uplift to the community, was held May 3-17 in the United Brethren Church, in Seward, Neb., E. L. Reese, pastor. Forty people were converted or reconsecrated during the meeting. Forty-two children were enrolled in the children's meeting. The evangelist gave special programs in the schools of the city.

John Carrara writes, "I am pleased to report God's blessing on a campaign April 19 to May 3, in the Pilgrim Christian Tabernacle, Buffalo, N.Y., Dr. Ernest Hunter Wray, pastor. Souls were saved and saints reconsecrated. An engagement at Mount Clemens, Mich., followed, from May 10 to 24. Many surrendered their lives to Christ and Christians were stirred to dedicate their lives anew to His service.

The Vom Bruch Evangelistic Party of Long Beach, Calif., conducted a campaign in May at the First Baptist Church, Plainfield, N.J., with splendid results. Following a campaign at the Bethlehem Congregational Church at Dover, they began a meeting in the Calvary Baptist Church of Binghamton, N.Y. Mr. Vom Bruch writes, "Eighteen responded to the first invitation and thirty to the second." On May 26, Mr. Vom Bruch spoke on "After High School What?" at the Calvary Baptist Church, New York City.

V. F. Anderson conducted two revival campaigns during March and April in the Grace Tabernacle, Kelso, Wash., and the Grace and Truth Tabernacle of Boise, Idaho. The services were well attended and interest splendid.

J. C. Sisemore, pastor of the Tabernacle Baptist Church, Amarillo, Tex., writes, "Have just closed a two-weeks revival with the Bethany Baptist Church, Colorado Springs, Colo., where my son, J. W. Sisemore, is pastor. Visible results were, 63 professions of faith and additions, 37 reconsecrations, and one young man surrendering to preach."

O. A. and Mrs. Graham report, "We have just closed a four weeks campaign at the Gospel Tabernacle at Morton, Ill., J. R. Snider, pastor. God very graciously blessed His Word to both saint and sinner. We are just closing our first year in this work (trailer evangelism) and look back over the year with thankful hearts for all His blessing and care."

John W. Troy conducted a successful campaign in May, in Beulah Baptist Church, Detroit, Mich., Arnold H. Kehrl, pastor. More than a hundred were dealt with in the inquiry room meetings. A large chorus choir helped at every service. One hundred and nineteen signed the tithers pledge and thirty-six responded to the invitation on the closing night.

Dr. A. M. Parrish, pastor of Immanuel Baptist Church, conducted a meeting for Dr. D. E. Montgomery, pastor of the First Baptist Church of Leesburg, Fla. Dr. Parrish writes, "So well had Dr. Montgomery planned for the revival that on the first invitation thirty-nine people came forward. The closing Sunday was a mountain top experience for all present, when nineteen people united with the church." Dr. Parrish reports further that "in the twenty months I have been pastor of the Immanuel Baptist Church we have received four hundred and thirteen members, the majority of them coming on profession of faith."

Harold and Mrs. Alexander, on May 17, completed a great union meeting in Long Beach, Calif., with Evangelist John E. Brown. Fourteen churches united in the effort to win men and women to Christ in a huge tent seating 3,000. Scores were led to accept Christ in the old-fashioned way of coming to the mourners bench and openly confessing their sins. The tent was filled to capacity each night with an attendance of about 2,000. The Alexanders had charge of the music and young people's work for the campaign.

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D. B. Eastep writes, "March 2-17, we were in a revival meeting with the First Baptist Church of London, Ky., Dr. R. P. Mahon, pastor. W. Earl and Mrs. Robinson had charge of the music. March 23-April 3, we were with Immanuel Baptist Church of Columbus, Ohio, J. A. Vincent, pastor. April 27-May 9, we were with Southside Baptist Church of Covington, Ky., O. J. Steger, pastor. May 18-22, we were with Bellview Baptist Church of Grant, Ky., Ray Smith, pastor. We had about 80 professions of faith in these meetings."

Guy W. Green conducted, in May, the first evangelistic meeting in ten years with the First Presbyterian Church of Neosho, Mo. There were 19 persons received into the church, most of them coming by confession of faith, and several were baptized. Mr. Green gave five memory Bible recitals, all of which were largely attended and attracted city-wide attention. Many men and women who had not been in church for years attended, and a general revival of the spiritual life of the organization was experienced. Mr. Green next filled an engagement May 13-24, for the First Presbyterian Church of Golconda, Ill., which resulted in the reconsecration of the entire membership. Twenty persons were received into the church. In a public ceremony in which tears flowed freely, a group of 60 received baptism and made their vows. The Golconda Church is the oldest of the Presbyterian faith in Illinois. This was also the first evangelistic meeting held in this church for many years.

Moody Bible Institute Monthly

Hyman Appelman reports a great meeting in May in the East Sherman Baptist Church, Sherman, Tex. Sixty-six professed conversion by faith in the Lord Jesus Christ. Forty-two others united with the church by letter and statement from out-of-town churches.

O. W. and Mrs. Stucky closed a campaign May 10, in the First Baptist Church, of Perry, Mich., R. E. Garrett, pastor. Mr. Garrett writes that during this meeting, 73 took a definite stand for the Lord, and on the closing Sunday night several were received by baptism. The Bibles grew in attendance from 21 on the opening night, to 83.

Ray and Mrs. Osterhouse spent May in campaigns with Fred Patterson at the Tama, Iowa, Indian Reservation, and with Pastor Clyde W. Sanders, at Grand Avenue Baptist Church, Carterville, Ill. As a result of these meetings, a goodly number accepted Christ as personal Saviour. The attendance and interest at the meetings was good.

C. J. Balfe, "Lucky Baldwin," for more than a quarter of a century chaplain of Chicago's Bridewell, house of correction, conducted services May 8-10 in the Sunshine Gospel Mission, Cedar Rapids, Iowa. Mrs. Balfe assisted her husband in the work. Mr. Balfe's two grandchildren sang. Frank H. Ward is in charge of the mission. Mr. Metcalf led the song service. A large number took their stand for Jesus Christ. At Anamosa Iowa State Reformatory there were 900 men in chapel. About 60 raised their hands for prayer.

Violet Heefner assisted by Anna Sudenga, musician, and Ruby Heefner, song leader, held an evangelist campaign April 26 to May 3, at the United Brethren Church at Turtle Lake, Wis., Merton W. Tanner, pastor. Twenty-two people professed conversion. From there the party went to the Mount Zion Church near Prescott, Iowa, to conduct a tent meeting, June 14-20, followed by an engagement June 21-28, at the May Church near Chariton, Iowa.

The Farrar Party, "Sharers of Good News," conducted a campaign during the early part of May in Santa Rosa, Calif., in the Fundamental Church, a new organization. During the latter part of May they began a tour east, holding meetings in the First Methodist Church of Scotia, Neb., Norman Galloway, pastor. Services were held in George, Iowa, in the Gospel Tabernacle and the First Baptist Church. Miss Helen Griggs continues as pianist, contralto soloist, clarinetist and tiplist. Mrs. Farrar is musical director.

L. C. Robie writes, "In May I conducted a two weeks meeting with the First Baptist Church of West Springfield, Pa. It was a very difficult campaign, but one that broke through into a most remarkable victory. A number of times the altar was lined with penitents taking the Lord Jesus as their personal Saviour. My next meeting was at the Baptist

Church in Moseiortown, Pa. Crowds came, and souls were saved nightly. I spoke recently at a Sunday School Convention at Saggerstown, Pa. About six people expressed a desire for the Lord to save them."

The Maurice Davis Evangelistic Party, composed of Maurice Davis, evangelist; Mrs. Davis, children's worker; Hans Stalder, musician and children's worker, and Harris Jones, publicity agent, held a number of evangelistic meetings in the last few months with good results. From March 26 to April 12, they conducted a meeting in Mount Vernon, Ind., with Walter Redman. The services were held

in the coliseum. Many souls were saved and a large number dedicated themselves to God. They recently held a campaign in the East Side Baptist Church, Lorain, Ohio, with wonderful results. At present they are filling an engagement in Morganfield, Ky.

Raymond O. and Mrs. Nelson report the blessing of the Lord upon a union evangelistic campaign in Duluth, Minn. Nine churches co-operated. Harry M. Lintz was the speaker. The Lord wonderfully used his messages. The boys' and girls' meetings were very successful. Two days the attendance was over 300, and 598 children enrolled in the meetings.

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Mission Conference, June 28-July 5.  
 Prophetic Conference, July 6-12.  
 Covenant Y.P. & S.S. Conference, July 13-19.  
 City Missions Conference, July 20-26.  
 Chicago Gospel Radio Home Coming Conference, July 27-Aug. 2.  
 Young People's Fellowship Clubs Conference, Aug. 3-9.  
 Pastor's and Christian Worker's Conference, Aug. 10-16.  
 Florida Bible Institute Conference, Aug. 16-23.  
 Western Michigan Fundamental Young People's Conference, Aug. 24-30.  
 Evangelistic Conference, Aug. 31-Sept. 9.  
 Western Michigan Baptist Brotherhood Conference, Sept. 10-13.  
 Junior Camps continuous for boys and girls from June 27-Sept. 7.

More than fifty speakers will appear on the various conference programs during the season including Dr. R. R. Brown, Omaha, Neb.; Rev. Earnest Larson, St. Paul, Minn.; Rev. H. E. Nelson, Beulah, Ohio; Rev. Harry Bultema, Rev. Thomas Wright, and Rev. P. B. Wellander, Muskegon, Mich.; Rev. George Soerheide, Cleveland, Ohio; Rev. Carl Charm, Jamestown, N.W.; Rev. Herbert Palmquist, Chicago, Ill.; Dr. Henry Savage of Pontiac, Mich.; Dr. Walter Wilson, Kansas City, Mo.; Dr. Robert G. Lee, Memphis, Tenn.; Dr. Fred T. Moffatt, Lake Charles, La.; Dr. Gerald B. Winrod, Wichita, Kansas, and Dr. W. T. Watson, Tampa, Florida.

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 Rowland V. Bingham, D.D., President



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Many of them took Christ as their Saviour. They also conducted meetings for the young people, which were well attended. Mr. Nelson directed a great chorus choir of over 75 voices. The Nelsons also assisted the Christian Business Men's Committee in Seattle, Wash.

Wm. F. and Mrs. Rawlins held a three weeks meeting in April in the Missionary Church, Van Nuys, Calif., John E. Lauby, pastor. The Good News Special Gospel Bus was used daily to advertise the meetings, and the church was filled each night. Seventy-six came forward to accept Christ. An inquiry room was used so that each person was dealt with personally. Prayer meetings were held in the church each morning with an average attendance of 25. A children's meeting was held each afternoon with 65 in attendance. At the close of the meetings the pastor baptized 40. Mrs. Rawlins' musical instruments were greatly appreciated. On the Monday night following the meetings, the evangelist met the young people and organized a young people's fellowship club.

Nye J. Langmade, pastor-evangelist, of the City Bible Hall of Salina, Kan., and radio pastor of station KFBI of Abilene, held meetings in Pastor J. P. Balzer's Church of Inman, Kan., for five weeks in March and April. From the first meetings the presence of God was manifested and souls came to Christ. The interest deepened and crowds came. H. W. Lambert writes, "There was real old time

conviction, and it was a joy to see men and women coming burdened with the guilt of their sins. Believers, cold church members and backsliders came also, and night after night the altar was crowded with hungry hearts seeking and finding Christ. People drove in from many sections around Inman, and many souls testified of the blessing that came to their lives through the meetings."

Edward VanderJagt reports a series of meetings in May at the Baptist Temple, Akron, Ohio, where he had a great awakening among the people of God. More than 200 rededicated their lives to the Lord. About 30 professed to give their lives for full time service. Large crowds attended the meetings, over 1,500 crowding the auditorium on Sunday. Many were converted. The attendance at the prayer meetings reached over 250. Personal workers classes were conducted each night with a large attendance. Mrs. VanderJagt conducted children's meetings every night. A young people's class was organized for personal work. On the closing day a baptismal service was held at a nearby lake and 51 were baptized.

Herbert A. Farrar, Jr., "songleader-soloist," reports a meeting from April 21 to May 3, in which he assisted Dr. Sidney W. Powell, pastor of the First Baptist Church of Elgin, Ill., in a "Union Good News Campaign," in Sterling, Ill., nine churches co-operating. A "Sunshine Choir" of 175 boys and girls brought blessing to the large crowds. There were many conversions reported. Mr. Farrar conducted the singing at the Loop Evangelistic Services in the Grand Opera House, Chicago, Ill., during the week of May 17. Dr. Harry Hagar brought the messages. These meetings were broadcast over WJJD.

Elim Camp and Bible Conference will hold its seventh session July 13-19, at Asbury Camp Grounds, Washburn, N.D. Regular classes are offered by a large faculty in Bible study. Evangelist Philip Geiter, Reading, Pa., will preach every evening. The camp grounds lie on several levels in a hidden amphitheatre at the foot of hills near Beaver Lake, one and a half miles south of Washburn on the banks of the Missouri River. Christian people in this section will welcome this opportunity to worship God in prayer, praise and recreation at Camp Elim this summer.

The Forty-Second Annual Winona Lake Bible Conference will convene August 12-23. Dr. William Edward Biederwolf, who has directed the conference for so many years, will also be among the speakers. A large list of outstanding preachers and Bible interpreters have been called to speak, in addition to a number of mission men and Christian Jews. In session at the same time with the Bible conference, will be the Young People's Christian Conference, under the leadership of Dr. George W. Cooks, of Trinity Methodist Episcopal Church, Buffalo, N.Y. Dr. Cook will be assisted by a corps of able teachers. The music for the Bible conference will be under



Rev. Jas. McGinlay

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## Join Us In His Name at Cedar Lake, Ind., Aug. 1-9

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Youth Conference, July 26-Aug. 2.  
General Conference, Aug. 9-23.  
Camp Richard Weber Oliver for boys, July 6-Aug. 23.  
Camp Cathedral Pines for girls, July 25-Aug. 23.

Old Orchard, Me., July 19-26.

Jacksonville, Me., Aug. 2-9.

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Dept. M.

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July 25-Aug. 1.

Rev. Paul C. Allen  
Rev. William Headley

General Conference—

Aug. 1-8—Dr. Henry Ostrum

Aug. 9-16—Rev. W. S. Hottel

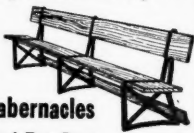
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July, 1936

the direction of Prof. Homer Rodeheaver. The program is now ready for distribution and can be secured by addressing a postal card to the Winona Lake Bible Conference, Winona Lake, Ind.

The Second Annual Boardwalk Bible Conference at Atlantic City, N.J., has been announced for July 18 to August 16. Morning and evening sessions will be held week-days, and an "after church" special session Sunday nights, in addition to the regular church services on Sundays. Many outstanding speakers will take part in the program.

Canadian Keswick Conference has sent forth its thirteenth annual invitation to their "rich feast of spiritual things" from June 27 to September 14, at Ferndale on the banks of Muskoka Lake, 135 miles north of Toronto, Canada. The conference grounds cover 131 acres of natural beauty. Many eminent speakers will take part in the program. Ample provision is made for children and young people. Adequate accommodation may be had at reasonable rates. There is no conference registration fee. Dr. R. V. Bingham, president of the conference writes, "While the effort put forth to make Keswick more attractive than ever will, we feel sure, be enjoyed by all who come, and while the new recreational features will draw a larger number than ever of old and young, we trust you will come praying that richer blessing than ever will attend the exalting of Christ and the unfolding of His Word." For further information, write Canadian Keswick Conference, 366 Bay St., Toronto, Canada.

Montrose Bible Conference announces its twenty-ninth program for this year. Five conferences are scheduled: Young People's Conference, July 6-19, under the direction of Dr. Roy T. Brumbaugh; Ministerial Institute, July 20-30, under the direction of Dr. Will H. Houghton; General Conference, July 31-August 9, under direction of Dr. H. A. Ironside; Prophetic Conference, August 10-16, also under the direction of Dr. Ironside; Biblical Research Society, August 17-23, under direction of Dr. David D. Cooper. A large list of speakers has been announced for the five conferences. Missionaries from many lands will bring rare inspiration and blessing. The music will be under the direction of Homer Hammontree. Montrose is a beautifully located borough of 2,000 inhabitants, in the mountains of northeastern Pennsylvania, which have varied altitudes of 1,800 to 2,000 feet. Its summer climate is delightful. Further conference information may be had by addressing R. M. Honeyman, Montrose, Pa.

Erieside Summer Conferences, on the shore of Lake Erie, at Willowick near Cleveland, Ohio, are announced as follows: The Twenty-eighth Annual Summer Conference, July 17-26; the Fifteenth Annual Conference for Girls and Young Women, June 26-July 6; the Eleventh Annual Conference for Boys and Young Men, August 1-10; the Fourth Annual Conference for Young Business Women, September 5-7. Study and instruction is offered under able, spirit-filled Bible

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The Fifteenth Annual Conference for Girls  
JUNE 26th to JULY 6th

The Eleventh Annual Conference for Boys  
AUGUST 1st to AUGUST 10th

Fourth Annual Conference for Young Business Women  
SEPT. 5th to SEPT. 7th

For the General Conference, the Teaching Staff includes:  
Rev. T. Roland Philips, Baltimore, Md.;  
Dr. H. A. Ironside, Chicago, Illinois;  
Dr. Robert R. Fritsch, Lebanon, Pa.;  
(Mulenburg College)  
Rev. George Douglas, Cardiff, Wales;  
Rev. A. J. Lewis, Kitchener, Ontario;  
Prof. Everett F. Harrison, A.M., Th.B., Dallas, Texas.  
Rev. Walter Hughes, M.A., Toronto, Can.;  
Dr. H. H. Savage, Pontiac, Michigan;  
Rev. G. A. Mackenzie, Stratford, Ont., and others including Representatives of Missionary Societies.

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had by addressing Dr. Herbert Mac-  
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# NOTES OF THE EXTENSION DE- PARTMENT



**Ralph E. Stewart**  
addressed three meet-  
ings at the United  
Brethren Church of  
Galesburg, Ill., Sun-  
day, May 3, when  
twelve young people  
professed a renewed  
purpose to follow  
Christ. That week he

was guest preacher at the Grand Opera  
House in Chicago, in noon meetings con-  
ducted by the Christian Business Men's  
Committee. Ten professed conversion.  
Sunday, May 10, he supplied the pulpit of  
Churchill Tabernacle, Buffalo, N.Y., re-  
sulting in 10 professions and 23 consecra-  
tions. May 24-29 he held a series of  
meetings in the First Mennonite Church,  
Chicago, A. H. Leaman, pastor. Memorial  
Day he spoke to a group of young people  
gathered at Camp Grounds, Des Plaines,  
Ill., under the auspices of the German  
Baptist Young People's Union; and Sun-  
day, May 31, he supplied the pulpit of  
the Berean Baptist Church, Grand  
Rapids, Mich. During the month his  
broadcasts were heard with appreciation  
over station W-M-B-I.

**Dr. W. P. White** held Bible conferences  
in the Baptist churches of Payette, Weis-  
er and New Plymouth, Idaho, and On-

tario, Ore., with good interest and  
attendance.

**Dr. Henry Ostrom** was engaged April  
26 to May 1, by Calvary Baptist Taber-  
nacle, Sandusky, Ohio, for a series of  
addresses. From there he went to Lang-  
don, N.D., where he preached in the  
Presbyterian Church, Adam Hunter, pas-  
tor. On his return he conducted One-  
Day Moody Conferences at Cooperstown  
and Fargo, N.D.

**Harry McCormick Lintz** held a three  
weeks' evangelistic campaign for the  
churches of Duluth, Minn. Linus John-  
son, pastor of the Temple Baptist Church  
was the general chairman. One hundred  
and seventy professed conversion, 112  
backsliders were restored, and 228 offered  
their lives for definite Christian service.  
The pastors wrote: "We, the co-operat-  
ing pastors of the nine West End  
Churches of Duluth, Minn., have closed  
our union campaign with Harry Mc-  
Cormick Lintz and the Nelsons, and we  
thank God for the wonderful success and  
blessing which has come to us. We have  
prayed for many who have been saved,  
restored to fellowship, or dedicated anew  
to God. Night after night the largest  
building in our section of the city has  
been overcrowded. These workers have  
closed their second successful campaign  
with us and we hope to have them with  
us again."

**The Sunshine Gospel Trio** filled engage-  
ments in Virginia churches—at Newport  
News, First Presbyterian; Hampton,  
First Baptist; Phoebus, First Methodist  
Episcopal; Norfolk, Park Avenue and  
Lafayette Presbyterian; Portsmouth,  
First Presbyterian and Congregational;  
Suffolk, First Baptist; Petersburg, Col-  
onial Heights Baptist; Richmond, Grace  
Covenant. In Washington, D.C., churches  
—First Baptist and Maryland Avenue  
Baptist, Wallace Memorial United Pres-  
byterian, Wisconsin Avenue Baptist. In  
Maryland churches—Baltimore, Arling-  
ton Presbyterian; Cumberland, First  
Baptist. In Homestead, Pa.—First Pres-  
byterian. In Wheeling, W.Va., First  
Baptist. In Columbus, Ohio—First United  
Presbyterian. In Marion, Ind.—First  
Baptist.

**Dr. Max I. Reich** gave expository  
studies in the Bible May 3-8 at the First  
Baptist Church, Sault Ste. Marie, Ont.,  
Canada, J. C. McCauley, pastor, who  
wrote: "This has been a rich and profit-  
able experience for our church, and will  
not soon be forgotten. We hope we may  
have him with us again." May 10-17 he  
continued his work under the auspices of  
the Scripture Testimony League, Mont-  
real, Canada, and May 28-31 he filled an  
appointment at the First Christian  
Church, Angola, Ind., Basil Holt, pastor.

# Future Engagements Extension Workers

**Harry M. Lintz**—June 12, Shamokin, Pa.; June  
15, Shenandoah, Pa.; June 17, Scranton, Pa.;  
June 18, Lebanon, Pa.; June 21, Tyrone, Pa.;  
June 22, Big Run, Pa.; June 23, Emporium, Pa.;  
June 24, Union City, Pa.; June 26, Springboro,  
Pa.; July 25-August 2, Allentown, Pa.; August 8-  
23, Wilson, Ark.

**Herbert Lockyer**—July 20-27, Montrose, Pa.;

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ical Discoveries in Egypt, Palestine, and Mesopotamia," including two illustrated lectures.

**Rev. William H. Wrighton, M.A., D.D.**, head of the Department of Philosophy of the Uni-  
versity of Georgia, will give a series of lectures on "Religion and Modern Conceptions of Science  
and Philosophy."

**Rev. Will H. Houghton, D.D.**, President of the Moody Bible Institute, will conduct a series of  
group discussions on problems of "Church Administration."

**Prof. Talmage J. Bittikofer**, member of the Institute Music Faculty, and director of the  
Moody Bible Institute Auditorium Choir and the Moody Institute Singers (N.B.C.), will conduct  
a series of lectures and group discussions on "Church Music."

**Rev. John C. Page, D.D.**, of the Institute Faculty, will deliver lectures on "Expository  
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Dr. Henry Ostrom—June 21, Grand Rapids, Mich.; July 26-31, Aurora, Ill.; August 2-8, Eagle River, Keweenaw Point, Mich.; August 18, Winona Lake, Ind.; August 16-28, Chicago, Ill.; August 30, Grand Rapids, Mich.; August 31-Sept. 4, Muskegon, Mich.

Dr. Max I. Reich—July 4-11, Augusta, Mich.; July 12, Grand Rapids, Mich.; August 2-7, Old Orchard, Me.; August 10-16, Camp Caledon, Erie Co., Pa.; Oct. 19-Dec. 9, Chicago, Ill.; July 20-30, Montrose, Pa.; Sept. 16-20, Elkhart, Ind.; Sept. 30-Oct. 4, Detroit, Mich.

Ralph E. Stewart—June 21-28, Charlotte, N.C.; June 30-July 5, Miami Valley Chautauqua Grounds, Franklin, O.; July 12 and 19, Hamilton, Ont., Canada; July 23, Elizabethtown, Pa.; July 26-28, Stony Brook, L.I., N.Y.; August 2-9, Fair Haven, N.Y.; August 16, 23 and 30, Pontiac, Mich.; August 17-28 (except 23), Detroit, Mich.; September 7-10, Chicago, Ill.

Sunshine Gospel Trio—June 11, 12, Lake Nebagamon, Wis.; June 14, 29, 30, Gordon, Wis.; June 15, Duluth, Minn.; June 16, 17, Superior, Wis.; June 18, Superior, Wis.; June 19, Foxboro, Wis.; June 21, 22, South Range, Wis.; June 23-25, Iron River, Wis.; June 26 and 28, Superior, Wis.

### FUTURE ENGAGEMENTS

Harry O. Anderson—July, Vancouver, B.C.  
John Carrara—July 5-26, Akron, Ohio; Sept. 6-20, Lincoln, Neb.; Sept. 20-27, Chester, Pa.; Oct. 3-25, Scranton, Pa.; Nov. 1-22, Dayton, Ohio; Nov. 29-Dec. 20, Des Moines, Iowa.

K. L. and Mrs. Finley—June 8-28, Lamont, Iowa.

Violet J. Heffner—June 21-28, Chariton, Iowa.  
David F. Nygren and Harry W. Bundy—June 21-July 5, Wadena, Sask., Can.; July 7-19, Midale, Sask., Can.; Aug. 30-Sept. 13, Strandburg, S.D.; Sept. 15-27, Summit, S.D.; Sept. 29-Oct. 11, Salem, S.D.

Ray Osterhouse—June, July, Concord, Ill., Cleveland, Ohio, and Centerville, Mich.

Sara C. Palmer—July, August, Tunkhannock, Pa.

W. E. Pietsch—June 10-30, Los Angeles, and Long Beach, Calif.; July 1-10, Mt. Hermon, Calif.; and Portland, Ore.; July 12-26, Tacoma, Wash.; July 27-31, Seattle, Wash.; August, Chicago, Ill., Grand Rapids, Mich., and Wisconsin.

L. C. Robie—July, Charleston, W.Va.; August 23, Blairtown, N.J.

F. E. Rueckert—June 29, Lewistown, Ill.; July 19, Belle Fourche, S.D.; Aug. 18, Lewistown, Ill.; Aug. 30, Marengo, Iowa.

Sylvester Sanford—June 15-28, Frankfort, Ind.; June 30-July 12, Hastings, Neb.; July 27-Aug. 9, Hatfield, Mo.; Aug. 10-23, San Carlos, Ind.; Sept. 14-27, Broken Bow, Neb.; Sept. 28-Oct. 11, Shelby, Neb.; Oct. 12-25, Geneva, Neb.; Oct. 26-Nov. 8, Shelton, Neb.; Nov. 9-22, Lincoln, Neb.; Nov. 23-Dec. 6, Cheney, Neb.; Dec. 7-20, Dubois, Neb.

Gipsy Smith, Jr.—June 14-28, Danville, Ky.; Aug. 2-16, Calhoun, Ga.; Aug. 23, Winona Lake, Ind.; Aug. 24-30, Indianapolis, Ind.; Sept. 20, Oct. 4, Butler, Pa.; Oct. 11-25, Fort Smith, Ark.; Nov. 1-22, Fairbury, Neb.

O. W. Stucky—June 28-July 12, Detroit, Mich.; July 19-31, Chicago, Ill.; Aug. 12-23, Bluffton, Ohio; Sept. 13-27, Porter, Mich.; Oct. 4-18, Kankakee, Ill.; Nov. 15-29, Niles, Mich.; Dec. 6-20, Plymouth, Mich.

G. E. Vinaroff—June 23-July 1, Denver, Colo.; July 23-Aug. 3, Lykens Valley Camp Meeting, Pa.; Aug. 4-13, Mt. Gretna, Pa.; Aug. 26-30, Findlay, Ohio; Sept. 1-23, Russell, Kan.

Vom Bruch Evangelistic Party—July, Long Beach, Calif.; August, Winona Lake, Ind.; September, Newark, N.J.; October, Toronto and Oshawa, Can.; November, Eaton Rapids, Mich.

### FORTHCOMING CONFERENCES

Ben Lippen (near Asheville, N.C.) Bible and Christian Life Conferences, July 11-19, Aug. 1-9, Aug. 11-14, Aug. 15-23.

Bethanna Bible and Missionary Conferences (Southampton, Pa.); July 11-Sept. 7.

Beulah Beach (Ohio) Missionary Convention and Bible Conference, July 24-Aug. 2.

Bible Conference Camp, Cooperstown, N. D., June 21-July 5.

Bible Conference for Christian Workers, Bible School Park (Binghamton), N.Y., July 23-Aug. 2.

Big Bear Lake (Pine Knot, Calif.) Bible Conference, July 5-Aug. 2.

Camp Pinnacle (Young Women's Bible Training Movement), Voorheesville, N.Y., June 13-Aug. 31.

Canadian Keswick Conference (near Toronto) June 27-Sept. 12.

Central New York (Homer, N.Y.) Bible Conferences: Young People's Conference, July 31-Aug. 7. General Conference, Aug. 9-23.

Cedar Lake (Ind.) Summer Gatherings: Opening Conference, July 3-5.

Mission Covenant of Northern Illinois, July 6-12.

Swedish Free Church of Illinois, July 13-19.

Young People's Fundamental Fellowship, July 20-25.

Christian Business Men's Committee, Aug. 1-9.

Young People of the Brethren Assemblies, Aug. 15-23.

Special Week with Herbert Lockyer, Aug. 24-30.

Week in Christian Fundamentals, Aug. 31-Sept. 7.

Christian Victory Bible Conference, Estes Park, Colo., July 19-26.

Erieside (Willoughby, O.) Bible Conferences: Conference for Girls, June 26-July 6.

Summer Bible Conference, July 17-26.

Conference for Boys, Aug. 1-10.

Conference for Young Business Women, Sept. 5-7.

Greenwood Hills (Lincoln Highway, between Gettysburg and Chambersburg, Pa.) Bible Conference, Aug. 2-16.

Grove City (Pa.) Bible School, July 26-Aug. 1.

Gull Lake (Mich.) Bible Conferences: June 27-July 4 (James McGinley)

July 4-11 (Max Reich)

July 11-18 (H. A. Ironside)

July 18-25 (Young People's Week, Isaac Page)

July 25-Aug. 1 (Wm. McCarrell)

Aug. 1-8 (Wm. R. Newell)

Aug. 8-16 (M. R. DeHaan)

Hephzibah Heights Conferences (Monterey, Mass.), July 3-5, July 24-26, Aug. 14-16, Sept. 5-7.

Lake Odessa (Mich.) Bible Conference, July 2-12.

Lake Harbor (Muskegon, Mich.) Conferences: Christian Alliance Missionary Conference, June 29-July 5.

Western Michigan Fundamental Young People's Conference, July 6-12.

City Mission's Conference, July 20-26.

Hi-Gan Young People's Fellowship Conference, Aug. 2-9.

Deeper Christian Life Conference, Aug. 10-16.

Florida Bible Institute Conference, Aug. 16-23.

Prophetic Conference, Aug. 24-30.

Evangelistic Conference, Aug. 31-Sept. 9.

Western Michigan Baptist Brotherhood Conference, Sept. 10-13.

Lake Superior Bible Conference Assn., Eagle River, Mich.

Young People's Camp July 25-Aug. 1.

General Conference—Aug. 1-16.

Medicine Lake Bible Camp (Mission Grove), Medicine Lake, Minn., Aug. 3-16.

Montreat (N.C.) Summer Gatherings: General Missions Conference, Aug. 2-12.

Young People's Leadership School, July 14-21.

Leadership Training School, Aug. 13-27.

Bible Conference, Aug. 20-30.

Ministers Forum, Aug. 24-30.

Montrose (Pa.) Summer Gatherings: Young People's Conference, July 6-19.

Ministerial Institute, July 20-30.

General Conference, July 31-Aug. 9.

Prophetic Conference, Aug. 10-16.

Biblical Research Conference, Aug. 17-23.

Mount Gretna (Pa.) Bible Conference, Aug. 30-Sept. 7.

Mount Hermon (Calif.) Gatherings: Young People's Conference, July 13-20.

Federated School of Missions, July 25-Aug. 1.

California C. E. Workers Conference, July 23-29.

School of Sacred Music, July 13-Aug. 7.

Ministers Week and Prophetic Conference, Aug. 9-23.

Sunday School Congress for Officers and Teachers, June 28-July 3.

New England Fellowship Conferences: Youth Conference, Rumney, N.H., July 26-Aug. 2.

General Conference, Rumney, N.H., Aug. 9-23.

Northfield (E. Northfield, Mass.) Summer Conferences: Missionary Conference, July 6-14.

Conference of Religious Education, July 14-25.

Massachusetts Christian Endeavor Conference, July 27-Aug. 3.

Westminster Choir Summer School, July 28-Aug. 17.

General Conference, Aug. 1-17.

United Presbyterian Conference, Aug. 19-24.

Odosagih (Lime Lake, Machias, N. Y.) Bible Conference, July 26-Aug. 9.

Old Orchard (Me.) Convention of the Christian and Missionary Alliance, July 31-Aug. 9.

Ontario (Fair Haven, N.Y.) Bible Conference, Aug. 2-9.

Pinebrook Bible Conference (near E. Stroudsburg, Pa.), June 20-Sept. 7.

Redfeather Lakes (Colo.) Bible Conference, July 20-26.

Ridgecrest (N.C.) Summer Assembly: Summer S.S. Conference, July 19-24.

The Bible and Christian Life Conference, Aug. 16-23.

Scofield Summer Conferences (Scofield Memorial Church, Dallas, Texas):

Intermediates, July 24-28.

Young People, July 28-Aug. 2.

Southwest Bible and Missionary Conference (Camp Elden, Ariz.), Aug. 6-18.

Stony Brook (L.I.) N.Y., Gatherings: Lutheran Young People's Conference, July 3-11.

Revelation's Young People's Conference, July 11-18.

United Presbyterian Eastern Summer Conference, July 18-25.

Conference of National Association of Youth Centers, July 25-Aug. 1.

Interdenominational Young People's Conference, Aug. 2-8.

Revelation Conference, Aug. 8-15.

Prophetic Conference, Aug. 15-22.

General Conference, Aug. 22-30.

Victorious Life Conferences, Keswick Grove, N.J., June 27-July 5, July 11-19, July 25-Aug. 2, Aug. 8-16, Aug. 22-30, Sept. 4-7.

Winona Lake (Ind.) Summer Gatherings: Bible Conference, Aug. 12-23.

School of Sacred Music, Aug. 10-22.

School of Theology, July 9-Aug. 12.

York Beach (Maine) Bible Conference, June 28-Sept. 7.

## THE IMPERIALISM OF THE HUMAN SPIRIT

(Continued from page 555)

gelized and uncivilized they must receive a formal mental training. Bishop Colenso tried that in Africa. After he had educated some of the natives to a sufficient degree, he offered them their freedom or a training in Christianity. They doffed their European clothes and went back to their tribes. John Paton went to the barbarians in the New Hebrides. He preached Christ and His salvation, with the blessed results we all know.

There are others who think that we can win men through a program of social betterment. We have institutional churches working along that line. We do not deny the need, but we question if this is the best way to bring men to Christ. Dr. Dixon, who had experience in an institutional church, said that it was easier to reach men's bodies through their souls, than it was to reach their souls through their bodies.

Our young people are a problem in every community. How are we to win them to Christ? Many emphasize the social aspect. They put on programs of social exercises and activities; they become "liberal" about amusements, and turn the vestry of the Church into a dance hall. They make "re-ligion" easy, but their success is doubtful. We have noticed nearby, a young man who eschews all such devices and makes a straight appeal to the spiritual. We notice also, that at the season of young people's conferences, he has the largest delegation, though he has one of the smaller churches. He has found the most direct and fruitful way of winning the young people to Christ.

We cannot improve upon the implications of the text. They are eternal and universal. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding."

## ETHIOPIA IN PROPHECY

(Continued from page 553)

Though we have written of the approaching fulfillment of prophecies, they do not need to be fulfilled before the Lord calls His waiting Church to be forever with Him. As far as we can see from Scripture, there is nothing to be fulfilled of any importance prior to the Rapture of the Church. If what we have said is true, how we need to be ready to meet Him whom we believe is soon to come!

July, 1936

# Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

## The Biblical Basis of the Constitution, by Dan Gilbert.

They who read this author's first book, *Crucifying Christ in Our Colleges*, will find in the present volume the same fearless and masterful handling of facts.

Many readers will be surprised to discover the close connection that exists between the Bible and our Constitution, which in some quarters is lightly esteemed in these days. The Constitution came into existence at a time when oppressive tyrannical governments were accustomed to consider their own rights first, rather than the rights of the people. Our author clearly shows that the Constitution was intended to conserve the religious, civil and political liberties of all people alike, against any possible illegal usurpations or encroachments of the government. When the life and liberties of American citizens are being seriously threatened by an alphabetical list of new experiments and of enforced regimentation, each contributing to further centralization of authority and power in Washington, and which many suspect are preparing the way for absolute dictatorship, is it not time that American voters wake up to the fact that they may be deprived of those personal rights which are safeguarded by the Constitution?

The author demonstrates that the Constitution is based upon the divine principles of law and justice as set forth in the Bible, especially in the Ten Commandments and the teachings of Christ. The signers of the Constitution were not godless men. They believed in full protection for the home and for the Church, for children and for the humblest citizen, for individuals and for groups of individuals. If our Constitution goes, all personal liberties will vanish with it.

We heartily recommend this book for immediate reading. It deals with fundamental and practical things. It will enlighten those who really want to know the issues which are at stake in this election year.

83 pages. 7 3/4 x 4 3/4 inches. The Danielle Publishers, San Diego, Calif. Cloth, \$1.00; paper, 50 cents. G.S.

## Christianity and Personality by John Wright Buckham, D.D.

For more than thirty years the author has been deeply interested in personality and personal knowledge as they relate to problems closest to man's inner life. An earlier book discussed *Personality and Psychology*. In this volume he carries deeper and farther his earlier studies in this field, in which he is distinguished. Here he presents new views of the relationship of personality to Christianity; he evaluates personality and personal knowledge in their bearing upon ethical, philosophical and theological problems; the relationship of persons to one another; and that of the individual to nature and to his God.

186 pages. 8 x 5 1/2 inches. Round Table Press, New York, \$2.00. J.R.R.

## Youth on the March, Clifford Lewis.

These are troublous and perilous times for youth. Will he be enlisted under a red flag, a black flag, or the banner of the Cross? Clifford Lewis, an evangelist from the South, is heading up another great youth demonstration called the Young People's Fellowship Club. This book is a series of articles on certain principles for which this new organization stands. In the twelve chapters it not only discusses the advance in Fellowship Clubs, but youth's place today as a Christian soldier and a soul-winner. An excellent book to put in the hands of every young man and woman.

78 pages. 7 1/4 x 5 1/4 inches. Fundamental Truth Publishers, Findlay, Ohio. 25 cents. C.H.B.

## The Riches of Genesis, by Keith L. Brooks.

As author, editor, and teacher, the writer of this book has made notable contributions in the field of Bible exposition and prophetic interpretation. His magazine, *Prophecy*, may be mentioned as revealing the strength and sanity of Mr. Brooks' thinking. One's natural expectation of merit in the present volume is not disappointed. It is designated in the Introduction as "a thorough course for individual or group, and a devotional and practical commentary." It is, indeed, all of that, and will prove most helpful to those who, with open Bible, will follow the study helps and suggestions. The twenty-nine lessons are comprehensive and clearly expressed. There are helpful "test questions" at the conclusion of each lesson. A valuable book.

87 pages. 8 3/4 x 5 1/4 inches. Brooks Publishers, Los Angeles. 50 cents. W.P.L.

## Sermons from the Scriptures, by D. B. Easteop.

In this collection of four sermons, by the pastor of the Calvary Baptist Church of Covington, Ky., the subjects, "The New Birth," "The Blood of Christ," "Sin in the Camp," and "The Security of the Believer" are presented in a scriptural and interesting manner, and in a clear, understandable literary style. The cover indicates that this is "Book No. 1," and one hopes that many more may follow, for this kind of material is much needed among believers and unbelievers alike.

63 pages. 7 1/4 x 5 1/4 inches. Kentucky Bible Depot, Covington, Ky. 25 cents. W.P.L.

## What Price Popularity, by Clarence F. Bothe.

A true, although not pretty, picture of modern snares which subtly attract the teenage girl and lure her to destruction of body and soul. The message is timely, well written, clearly expressed, and contains, beside the forceful warning, a splendid gospel appeal. This should be in the hands of every high school girl.

48 pages. 7 1/4 x 7 1/4 inches. Laurel Press, Chicago. 25 cents. W.P.L.

## The What and How of the Daily Vacation Bible School, by V. E. Brace.

The author writes not only from actual experience in the field of Vacation and Week Day Bible Schools, but also instructor of this subject in the Colorado School of the Bible. The amazing growth of the summer school movement in recent years has called for a wealth of material, but in only too many instances it deals with a *vacation* rather than a *Bible* school, so that programs of this order which give the Word of God first place, are especially to be commended.

In this little booklet there is set forth the Church's responsibility to the children and youth of America, the history of the Vacation School movement, plans for its promotion and organization, and a curriculum and daily program. The author has adopted for his curriculum the Latham plan with some modifications. While this is to be commended not only because it is Bible-centered and strictly adheres to the graded principle, nevertheless, it is to be regretted that there is not a larger provision for expressional activities. As a child remembers but 10 per cent of what he hears and 90 per cent of what he does, there is no question that manual expression closely correlated with Bible instruction, will greatly intensify the teaching function and make it possible to appropriate and apply instruction as well as acquire and assimilate it. This book has been recommended to the text book committee of the Evangelical Teacher Training Association.

56 pages. 8 3/4 x 6 inches. W. C. Garberson, 2324 Grove St., Denver. 50 cents. C.H.B.

## Stories of Hymns We Love, by Cecilia Margaret Rudin, M.A.

Two years ago the forerunner, or first edition, of this book was given to the public. Its enlargement was at once considered desirable. The work of the author is notable, holding richness and charm, and giving indication of wide research. A twofold objective has been successfully achieved, to offer stories entrancing to the young, while equally instructive and interesting to older readers. The publisher and author have conspired to charm the eye while enriching heart and mind. A beautiful book is the result. The thirty-four songs and hymns treated in separate chapters are household treasures, such as any intelligent and worshipping family would wish to know about.

88 pages. 9 1/4 x 6 1/4 inches. John Rudin & Co., Inc., Chicago. \$1.00. W.M.R.

## Gather Up the Fragments, by C. F. Mitchell.

This is a book of practical and helpful sermons. They are readable and edifying, covering a wide range of themes. They are not spectacular, but specific, biblical and brotherly. The texts are selected chiefly from the New Testament, but not to the exclusion of the Old Testament. Based on familiarity with the Bible and verified by personal experience, their appeal is personal.

251 pages. 7 1/2 x 5 inches. Parthenon Press, Nashville. G.S.

## The Menace of Modernism, by Meril T. MacPherson.

This Founder's Week Conference address, reported in part in our May number, and here reproduced complete as a booklet with a strong commendation by Dr. Charles G. Trumbull, will be welcomed for wide distribution.

31 pages. 8x5 inches. Zondervan Publishing House, Grand Rapids. 20 cents. H.E.S.

## The Call to Praise.

This hymnal has been prepared expressly for the children's division of the Sunday School, and each song is designated as to its appropriateness for the Beginners, Primary or Junior department. In addition to these songs suitable to the understanding of these three age groups, there have been included Calls to Worship, sentence choruses, songs of action, and special selections for such anniversaries as Christmas, Easter and Thanksgiving. Fifteen worship programs conclude the 211 selections.

139 pages. 8x6 inches. Hope Publishing Company, Chicago. Card binding, 35 cents; cloth, 50 cents. C.H.B.

## Youth's Victory Lies This Way, by W. B. Riley, D.D.

In this splendid book, the author has clearly described the problems which confront today's youth, and has scripturally stated the remedy. The message is characteristic of Dr. Riley's lucid style, interestingly presented, replete with pat illustrations, and most convincing. This book should have a very wide circulation among young people especially.

138 pages. 7 3/4 x 5 3/4 inches. Zondervan Publishing House, Grand Rapids. Cloth, \$1.00; paper, 65c. W.P.L.

## The Junior Youth Hymnal.

This book has been prepared expressly for the Junior, Intermediate and Senior departments of the Sunday School, and the young people's organizations of the church. It is designed to provide for the worship services of youth and to offer such musical selections as will best express their aspirations, enrich their fellowship and develop their character. The best standard gospel songs have been arranged around such topics as consecration, courage, gratitude, loyalty, service, and thanksgiving. As an appendix to the 220 songs, there are 34 programs and readings. The Scripture selections have been chosen with equal care, and have been arranged from the standpoint of the "Speaking Choir" for groups and leaders, which makes the programs more interesting and more meaningful.

224 pages. 8 3/4 x 5 3/4 inches. Zondervan Publishing Company, Chicago. 50 cents; 40 cents each in quantities. C.H.B.

Moody Bible Institute Monthly

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Monthly

**More Than Money**, by John D. Freeman, M.A., Th.M., D.D.

This volume has been prepared as one of the texts in the B.Y.P.U. study courses of the Southern Baptist Convention. In writing on the subject of stewardship, the writer has chosen to discuss the Christian's privileges and obligations from the standpoint of the incomparable value of human life. The theme and its treatment are well worthy of the attention of all of our young people.

154 pages. 7½x4¼ inches. Southern Baptist Convention, Nashville. 60 cents. C.H.B.

**Voices from Calvary**, by Harry Rimmer, D.D.

Those who are familiar with Dr. Rimmer's ministry, will welcome his latest volume enthusiastically, for they will expect another feast of good things from the heart and pen of this gifted servant of the Lord. Nor will they be disappointed in this collection of seven sermons, for it is full of devotional and inspirational material, of a sort certain to stir the soul of the Christian reader. While one hears the voices of those at the cross—Israel, the Gentile world, Africa, the mob, the centurion, the penitent thief—above them all is heard the Voice of the One who said, "Father, forgive them, for they know not what they do." Originality of expression, "pat" illustration, and a hearty challenge to yieldedness to Christ, characterize the work, and if we mistake not, it will have a wide circulation. Truly the book deserves it.

142 pages. 7½ x 5½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. W.P.L.

**All in the Name of God**, by Everett R. Clinchy.

This book is a powerful indictment of the racial and religious prejudices and even persecutions that have disgraced the life of America in the past and are still with us here and there. The annals of the colonies which became the United States of America, are quoted, and we read of the bitter persecution of Quakers, Baptists, Jews and Catholics. The hates of the old world were imported into the new. The Klu Klux Klan comes under the lash and so does anti-Jewish propaganda. But the question arises, What is the remedy? Here the book might strike a stronger note. Merely castigating the evil and explaining its origin, leaves things pretty much as before. Men need the love of God in their hearts. No racial or class hatred can live in such. America needs an awakening, a revival of the fear of God, of the preaching of the Cross, of salvation in Christ, and of the evangelical piety thus produced. Crime, graft, race hatred and class antagonism will be checked then. The gospel alone can sweeten our national life and make men who differ, love each other.

194 pages. 7½ x 5½ inches. John Day Company, New York. \$2.00. M.I.R.

**God Works through Medicine**, by Victor Herbert Lukens.

Here the preacher turns medic. Some of his positions appear to the writer to be extreme, so that we cannot follow him wholly. Sometimes not at all, as where Satan is defined as "present evil," or that sickness never is the result of divine chastening. Nor do we agree with the author that because bodily healings were common in the days of Christ and His apostles they should be as common now. Miracles have been numerous only in a few specific periods in the history of God's dealings with men. The economy of miracles marks the ordinary course of history. While true that God "does not desire pain," it does not always follow that He never sends it. But "faith for healing is not an eleventh hour alternative. It is the privilege of those who are completely surrendered and dominated by religion." If by "religion" the author means Christian faith, well and good. We also approve of the next statements. "Such a person will trust God with experienced conviction and rely on the doctor with intelligent confidence. This faith for healing is not some trifling addition or word of affirmation resorted to at the time one is taken ill." The author believes in self-healing, and in divine healing; but not to the exclusion of the use of means.

166 pages. 7½ x 5 inches. Fleming H. Revell Company, New York. \$1.50. G.S.

**The Apostle to the Communists**, by Daniel Nelson.

The world has not forgotten the brave missionary who was captured by Chinese communists in the autumn of 1930 and held prisoner for more than two years, until his hardships were ended by cruel martyrdom at the hands of the godless horde.

Some of our American journalists of the pink variety have sought to relieve communism of responsibility for the atrocity of murdering John and Betty Stam, throwing out the suggestion that the identity of the assassins could not be definitely established (although their identity was made absolutely certain by an abundance of direct evidence which no sane person could question); but certainly no one would raise a question regarding the captors and slayers of Bert Nelson. Having been held in their lair so many months, with almost continuous negotiations carried on for his release, the whole world came to know that he was in the hands of a large and powerful group of Reds who were dealing deadly terror in the southern part of the Province of Honan, where they established a typical Soviet regime, just as a similar group did in the Province of Kiangsi. A fellow missionary, Mr. K. Tvedt, was also taken captive and for some six months was a companion in suffering with Bert Nelson. A goodly sum of ransom money was raised by friends, and successfully carried to the communist headquarters. After receiving the money, however, they decided to release but one of the captives, and made demands for an even larger sum before willing to turn the other one loose. Tvedt was released, and Nelson left to suffer alone. Aside from its wonderful testimony to Christian faith and perseverance, this is a splendid volume to place in the hands of any who may be caught by the subtle fabrications of popular pink propaganda.

139 pages. 8x5½ inches. Board of Foreign Missions Norwegian Lutheran Church of America, Minneapolis. \$1.00. W.H.H.†

**Make It—for Beginners-Primary Children**, No. 1, by Elizabeth Finn and Myrtle Love.

This is a pattern and direction book for children's handiwork. It contains poster patterns for flower and fruit subjects, poster and sandtable patterns for four Bible and one Eskimo subjects. Various gift, toy and decorative articles are included, as well as parquetry and crayon and paper-folding articles. Full and clear directions and illustrations are given.

79 pages. 11 x 8 inches. Judson Press, Philadelphia. 35 cents. J.E.C.

**Make It—for Junior-Intermediate Girls**, No. 1, by Elizabeth Finn and Myrtle Love.

The handiwork articles chosen are those which girls will enjoy. Directions are given for the following crepe paper articles: rope baskets, curtains, dresses, posters, party decorations, roses and gardenias. Sealing wax craft includes beads, decorations for candles, glasses and jars. Other articles are special-day party favors and decorations, cellophane, barometer and button-mold flowers, felt and yarn articles, stocking toys, school bags and school memory book, soap carvings, paper beads, doll house and furnishings, pictures simply framed with passe-partout binding. Directions are clearly given and illustrated.

79 pages. 11 x 8 inches. Judson Press, Philadelphia. 35 cents. J.E.C.

**Make It—for Junior-Intermediate Boys**, No. 1, by Elizabeth M. Finn and Myrtle M. Love.

The first instruction in this collection of handicraft articles for boys, explains how to make a copygraph, a simple device to facilitate the copying of pictures. The other articles are classified under "Games and Sports," "Furnishings for Home, Church, Hospital, or Mission Station." Clear and simple directions written to the boy and good figures to illustrate, are given with each article. Interest is aroused and directions are given for playing the games. The articles are those which boys will enjoy making. The games are those which boys delight in playing.

79 pages. 11 x 8 inches. Judson Press, Philadelphia. 35 cents. J.E.C.

† Dr. William H. Hockman.

**Carey**, by S. Pearce Carey, M.A.

Having reviewed the author's authoritative and inspiring life, *William Carey*, which, after twelve years of research, appeared in its eighth and enlarged edition in 1934, we are simply delighted with this abridged story. Although quite different in form, it is more a story of the man than a record of his achievements, although the latter are constantly in view. It has been written after a careful consideration of all ascertainable notable British and Indian estimates of him which his recent centenary evoked, as well as in the light of many modern changing missionary judgments. Those who are familiar with the larger work will have enhanced appreciation of this shorter account so packed with fact and literary charm.

127 pages. 7½ x 5 inches. Marshall, Morgan & Scott, London. 40 cents. J.R.R.

**Good Manners**, by Beth Bailey McLean.

Within the covers of this small and inexpensive book are set forth an array of rules that apply to the gentle art of living with others in accord and courtesy. Written primarily for high school students, its language is direct and understandable. A few chapter themes reveal its trend: Good Manners at Home, Table Etiquette, Invitations, On Being a Guest, On Having a House Guest, and so on. Most of the situations discussed are applicable for Christian young people. Certainly Christian young people should excel in manifesting the spirit of thoughtfulness and unselfishness. Ill manners are often a mixture of boorishness, selfishness, and the "I didn't think" attitude.

126 pages. 8x5½ inches. The Manual Arts Press, Peoria, Ill. \$1.00. W.M.R.

**What God Hath Joined Together**, by William Cooke Boone.

This is a series of Sunday night sermons given by Rev. Mr. Boone in the First Baptist Church of Jackson, Tenn., on the general theme, "Courtship, Marriage and the Home." It is a pleasure to commend this book, not only to the general Christian reader, but especially to ministers who desire some suggestion as to the presentation of these vital themes.

128 pages. 7½ x 5 inches. Broadman Press, Nashville. \$1.00. P.B.F.

**God and You**, by Arthur I. Brown, M.D.C.M., F.R.C.S.Ed.

We are indebted to Dr. Brown for providing us a simple, interesting study of the wonders of the human body. It is in no sense a complete treatise on the subject considered, but has been prepared for the way-faring man with the special object of pointing to the Supreme Designer of the human body. His own intensive study of anatomy and his work as a surgeon, extending over many years, has brought to the author a full measure of familiarity with his theme. The fact that this eminent physician rejects the theory of evolution as contradictory to the clear facts of science, and so frequently finds occasion to magnify the Word of God, makes his contribution one that will be appreciated by all Bible-loving Christians.

140 pages. 7½ x 4¾ inches. Fundamental Truth Publishers, Findlay, Ohio. \$1.00. C.H.B.

**The Psychology of Dealing with People**, by Wendell White, Ph.D.

A professor in the University of Minnesota gives a very valuable exposition of this branch of psychology which is little understood yet greatly needed. Problem children, and older people unsatisfactorily situated or over-sensitive by reason of failure of various kinds, are often misunderstood and more harmed than helped by their advisers and warmest friends. This author points out the basic difficulty in a large number of instances, and the effective method of handling each of them either directly or indirectly. He discusses in great detail and very practically four aspects: Dealing with Life Situations in General, Preventing Wrongdoing, Preventing Peculiar Behavior, and Furthering Mental Health. The volume is also helpful in one's self-judgment, and can hardly fail to produce fruitful results.

256 pages. 8x5 inches. Macmillan Company, New York. \$2.50. H.E.S.



**Anthea's Ambition**, by Beth J. C. Harris.

A sweet, wholesome child's story—and for the grown-ups too, who love little folks—with an English background. The story is centered around the theme that God has a plan for every life, and tells how He transforms our ambitions by His plan. Anthea becomes a missionary nurse in China, sent out by a servant girl who could not go, and a wealthy woman who would not go.

188 pages. 7½x4¾ inches. Pickering and Inglis, London. 60 cents. C.H.B.

**Silas Crockett**, by Mary Ellen Chase.

New Englanders familiar with the seacoast, and others whose forebears were natives there, will enjoy this quiet tale of four generations in one family whose fortunes reflected the changes in maritime history wrought by replacement of sailing craft by steamships and the competition of railroads. It is essentially a portrayal of character, revealing varied and abiding qualities, yet modified by circumstances, withal contributing each a share to the upbuilding of American life as they vividly pass before us.

404 pages. 8x5½ inches. Macmillan Company, New York. \$2.50. H.E.S.

**The Mistress of Craglands**, by T. G. Kerry.

This story is woven about a man and a maiden who were prosperous neighbors in a charming part of one of the southern counties of England. They were reared in homes that were only nominally Christian. Young love awakens each for the other, but six years pass before it ripens in marriage. Jasper avows atheism, which he imbibes with his college training; meanwhile Helen is soundly converted. Her loyalty to Christ causes a breach which is widened through misunderstanding. Tragic shipwreck brings them together again. In a secluded villa in Switzerland the rescued maiden is found by the man, now a skillful physician and convinced Christian, who wins her back to health and perfect understanding. They marry and establish a home distinguished for its Christian testimony.

235 pages. 7¼x5¼ inches. John Ritchie, Kilmarnock, Scotland. 75 cents. J.R.R.

**April Gold**, by Grace Livingston Hill.

To those who are always wishing for something new, comes this recent story in Mrs. Hill's usual charming manner, carrying her high ideals and inspiring incidents in fascinating trend of events that is distinctive and different. *April Gold* will appeal to a much wider and more varied circle of readers than many of her books, as the characters step forth in everyday garb and circumstances, and yet the story lacks nothing of thrill nor adventure. It passes that high test of any book, for the time one really lives among these new friends. Rilla knows neither extreme wealth nor abject poverty, and yet there is nothing commonplace about her nor her usual experiences portrayed in a most unusual manner. The character sketches surpass the author's customary type in individuality and detail. There is romance for the older young folk, yet so sweet and wholesome that one rejoices to place it in the hands of our youngest teen age, if the older folk will leave it alone long enough for the rest to read.

307 pages. 7½x5 inches. J. B. Lippincott Company, Philadelphia. \$2.00. C.H.B.

**A Song Forever**, by Paul Hutchens.

Equal in force and beauty with *This Way Out and Romance of Fire* by this same author. The characters and plot will make a special appeal to our college and high school young people. They are sure to feel they know the place and people the author means; it is all so typical of the life our young people are meeting today. A book you will wish them to read; one they are bound to read whether you wish it or not; and, what is rare today, one they will reread. Yet many will be attracted to the story solely because it is intriguing, fascinating, and vivid, and reading, they will be drawn nearer to that "Wonderful Jesus—in the heart He implanteth a song."

213 pages. 7½x5¼ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. C.H.B.

582

**Aerial Odyssey**, by E. Alexander Powell.

Here is a delightful and vivid account of a rapid journey by airplane to the Caribbean republics and colonies, two dozen in all. Colonel Powell has the eye to catch and the pen to record just the things one would want to know if planning such a trip, which doubtless is an unknown experience for most readers. We covet for all at least the pleasure of reading this book.

292 pages. 8x5½ inches. Macmillan Company, New York. \$2.50. H.E.S.

**Gwyneth at Work**, by M. P. Neill.

The *Splaoanco* are girls from St. Monica's, an English boarding school, who have taken the Lord Jesus as their Captain. The book of Proverbs mentions spiders, locusts, ants and conies as "small things," and the word is made up of the first two letters of each of these.

Gwyneth is a *Splaoanco* of the "ant" division, and we find her ever industrious for her Master. She accepts a position as governess in a house of mystery. The mental disturbance which makes a problem child of a normal youngster, she traces to the machinations of the companion of the mistress of Cleeve Manor. Our heroine wins the friendship of the child, checkmates the companion's evil genius at many points, detects her tampering with a will, and finally appears against her at Scotland Yard, where, as a recognized criminal, she is detained. Peace now settled over the manor. But you must read the story in this fascinating book for girls to gauge the full measure of Gwyneth's Christian influence.

320 pages. 7¼x5 inches. Pickering and Inglis, London. 75 cents. J.R.R.

**Arthington's Millions**, by A. M. Chirgwin.

The story of Robert Arthington is probably unique in missionary history. Born to riches, he voluntarily accepted poverty. Brought up in a cultured environment and given a university education, he deliberately narrowed his interests and cut down his wants. Accustomed to the amenities of a well-appointed home, he lived in one room and dined on a red herring and a piece of bread. All the while his wealth mounted up, and he died a multi-millionaire. But Arthington did not, miser-fashion, seek to heap up his money. He was consumed with a passion and could give himself no ease till, as he said, "Every tribe in every land should have the gospel." He, and his trustees after his death, disbursed over five million dollars to missionary enterprises in various fields in Africa, India and China. So says this amazing book and a great deal more of absorbing interest to the student of missions, who will be surprised and thrilled by its revelations. He will see how Providence made of a brewer's son a missionary strategist and philanthropist.

160 pages. 7¼x4¼ inches. Livingstone Press, London. Paper, 70 cents; cloth, \$1.00. J.R.R.

**For Better, not for Worse**, by Walter A. Maier, Ph.D.

Dr. Maier has become a national figure not only in the Lutheran Church, which he serves, but among many other Christian people who have appreciated his widely-extended radio ministry. The Church is further indebted to him for his sane presentation of the marriage question, especially in this day when matrimony is entered upon so hastily and the proportion of divorces is greater than at any time in the history of the nation. The theme is definitely from the Christian standpoint, and fully recognizes the enemies of the home, among which he includes not only communism and Mormonism, but evolution, birth control and the vice and vulgarity of the movies. The author earnestly pleads for absolute chastity on the part of young people, and recognizes the old-fashioned family altar as the best safeguard against divorce, and the most successful means for maintaining unity and happiness in the home. Few books present marriage on a higher plane than this, and it can be commended to old and young alike.

504 pages. 9x6 inches. Concordia Publishing House, St. Louis, Mo. \$2.00. C.H.B.

**For Me to Live**, by Alice M. Ardagh.

This book follows upon the death of its writer, the author of *On the Potter's Wheel*. Her command of vivid and gripping expression had not forsaken her when this manuscript grew under her diligent hand. Evidently the writer's deepest intent was to make plain the way of life, and she tells the story of young worldlings who were led out of the glamour of "Moviedom" and superficial living, into—what do you guess?—missionary service in China for two of them! The sweep of the story lies between those two poles. One could wish that the author had recognized the grave necessity for intensive training for a better knowledge of the Bible and their missionary ministry for her vital characters, Bill and Enid. However, the oversight does not detract from the benefits and inspiration living on nearly every page. The publishers have built a beautiful book, a charm to look upon, easy to hold and read, and a storehouse of profit for young persons, and older ones as well.

208 pages. 7¾ x 5½ inches. The Bible Institute Colportage Association, Chicago. \$1.00. W.M.R.

**Black Thunder**, by Arna Bontemps.

This novel of Virginia in 1800 is a striking picture of slave conditions there when news of revolutions in France and San Domingo on behalf of liberty prompted the American blacks to futile rebellion. The author's prose is lyrical and his dialect affords true and vivid color, making the characters live before us. Sympathy is awakened without sectional bitterness.

298 pages. 8x6 inches. Macmillan Company, New York. \$2.50. H.E.S.

**Singing on the Road**, by Margaret E. Sangster.

Readers of Miss Sangster's essays of cheer and sympathy, with little poem retainers, as seen in *Christian Herald* and elsewhere in past years, will have an idea of the character of the present cozy volume. Its philosophy enlarges upon the conviction in this stanza:

"Sing when your eyes have been clouded with pain,  
Sing in the sunshine, and sing through the rain;  
Sing when it's autumn, or winter, or spring—  
Nothing can touch you so long as you sing!"

One finds interest that a family tradition of poetic utterance carries on from the eminent Margaret E. Sangster, who made the name famous, to the granddaughter, the present writer, who in domestic life is Mrs. Carroll M. Sheridan.

96 pages. 7¼x5 inches. Round Table Press, New York. \$1.00. W.M.R.

**Henry van Dyke**, by Tertius van Dyke.

This is a review of a dynamic and interesting life which extended from before the Civil War to fifteen years after the World War. A survey of the activities of this man furnishes a somewhat rich record of the period as made possible through the thought and participation of this individual therein. Dr. van Dyke was a man of rare gifts, and functioned as a preacher, university teacher, diplomat, and dreamer. The work of presenting the life of this remarkable man has been well done, and in a way as could only possibly be done by a son who enjoyed an intimacy with his father. Special attention is given to more than three score books written by Dr. van Dyke and nearly two score more of which he was author in part.

This book is commended to those who are interested in the writings of this versatile man. Without the understanding of the author, one will fail to appreciate the merits of the man on the one hand, or overestimate him on the other. It is to be recognized that he was a liberal in thought and spirit, in politics and theology. While a member of a Calvinistic church and a professed Calvinist, he failed in some instances to follow Calvin. In his philosophy he seemed to have been an evolutionist.

444 pages. 9¼x6¼ inches. Harper Brothers, New York. \$3.50. P.B.F.

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### California and Other Verses, by Eleanor Van Winkle.

Mrs. Van Winkle's paper clad treasure-trove repays richly a quest for gems. She does not stop with a glorifying of her beloved California; many themes—nature, human affections and interests, travels afar—are given graceful treatment, chiefly in sonnet form. One feels that this skilled writer has been a lover of Mrs. Browning, and indeed some of her sonnets reach a truly high plane of excellence.

64 pages. 9x6 inches. The Torrey Pine Press, San Diego. W.M.R.

### Billy Sunday, the Man and His Message, by William T. Ellis, LL.D.

This book was published when the great evangelist was in the height of his career, and because of his great popularity, had a great sale. There were several subsequent campaigns of exceptional note, as well as the evangelist's later days, which were not corded. For that reason it is timely that this new edition should now appear, and include such additional chapters as would provide a complete presentation of his life work. Those who are familiar with the first edition will especially appreciate the chapters which contain Mr. Sunday's autobiography and the tribute to his life by Mrs. Sunday.

510 pages. 8½ x 6 inches. Universal Book and Bible House, Philadelphia. \$1.50. C.H.B.

### The Psychology of the Audience, by H. L. Hollingworth.

In his preface the author explains how this book came to be written. He says it owes its existence first of all to the members of a college debating club, who invited him to give them a lecture on the psychology of the audience. In complying with this request a search was made for such matter-of-fact and experimentally verified data as the literature of social psychology and of public speaking might afford. The search was disappointing. Rules and principles were found in sufficient number and advice was freely offered in manuals, but little but personal opinion was offered in support of the various admonitions.

Then followed certain experimental studies which are presented in the book. Its chapter headings will serve as an index to its contents: Preliminary Analyses; Types of Audiences; A Typical Situation; Securing, Holding and Impressing the Audience (three chapters); The Psychology of Persuasion; Directing Action; The Auditorium; The Influence of the Audience; Experimental Studies of Audience Effects; The Psychology of Stage Fright.

232 pages. 8 x 5½ inches. American Book Company, New York. \$2.50. J.R.R.

### A History of Abyssinia, by A. H. M. Jones and Elizabeth Monroe.

As set forth in its preface, the object of this book is to present to the general public an accurate and comprehensive account of the history of Abyssinia within a moderate compass. The book is divided into six parts. Part I deals with the origins of Abyssinia, mythical and historical, its evangelization, and its contacts with the Roman Empire. Part II covers the dark ages when Abyssinia was cut off from the rest of Christendom by the rise of Islam. Part III describes the discovery of "the kingdom of Prester John" by the Portuguese early in the sixteenth century, and the attempt of the Jesuits to convert the country to the Catholic faith. Part IV covers the second period of isolation which followed the expulsion of the Jesuits down to the collapse of the monarchy at the end of the eighteenth century. These four parts are contributed by A.H.M. Jones. In Part V Miss Elizabeth Monroe describes the resurrection of the kingdom in the nineteenth century and its relations with the European powers which occupied the neighboring lands and endeavored to establish themselves in Abyssinia itself. The dispute with Italy, which, whatever its outcome, clearly marks the opening of a new chapter in Abyssinian history, is separately treated by Miss Monroe in Part VI.

183 pages. 7½ x 5 inches. Oxford University Press, New York. \$2.25. J.R.R.

July, 1936

### Boys' Stories of Great Men, by Elsie E. Egermeier.

Among the excellent books for children which the author of the well known *Bible Story Book* has written, is *Boys' Stories of Great Men*. After the Bible, no other literature has greater interest to the young reader or greater power in molding young lives, than biography. These biographical sketches are prepared from a Christian viewpoint, obedience to Christian principles being shown to be the reason for the success of these great men. Stories as these, which view successful characters from variant professions and occupations, will help boys and girls in choosing the life work for which they are best suited. These stories are prepared especially for children from about ten to fourteen years of age. The book itself has an attractive cover and good print.

184 pages. 7 x 5 inches. The Warner Press, Anderson, Ind. \$1.00. J.E.C.

### Schoolhouse in the Foothills, by Ella Enslow.

This is a true story of a young school teacher who vividly describes her experiences in a rural school in the mountains of Tennessee. One would hardly believe that such conditions as she describes, exist in this country, and her successful efforts not only to instruct these poverty-stricken yet proud and independent people, but to improve their living conditions, constitutes a thrilling story. Miss Enslow in sharing the lives of these neglected people, found herself a doctor, a nurse, a financial adviser, a ministering angel. One might wish that such splendid service had been accompanied by the gospel appeal, which alone can transform lives and permanently improve living conditions. Written as it is from the standpoint of a secular rather than a religious teacher, we find in it a manifestation of Christianity as expressed in social service.

239 pages. 7½ x 5 inches. Simon and Schuster, New York. \$2.00. C.H.B.

### Planning a Life, by Henry Eugene Walters, A.M., D.D., LL.D.

The author has served as a college president for many years and his contact with young people for nearly three decades fully qualifies him to write on this subject. This volume, which is an abridged edition of a larger work, has been prepared especially for the B.Y.P.U. study course of the Southern Baptist Convention. It constitutes an excellent introductory study in vocational guidance and is clear, concise, and Christian in its instruction. In addition to the questions for review and examination, a helpful bibliography is attached.

130 pages. 7¼ x 4¼ inches. Southern Baptist Convention, Nashville. 60 cents. C.H.B.

### Duncan Main of Hangchow, by Alexander Gammie.

On the roll of fame of missionary heroes of the twentieth century the name of Dr. Duncan Main must have an honored place. For a whole generation his name was a household word in Christian circles throughout the East, and well known and honored by multitudes of Chinese, even beyond the confines of the province in which he lived and labored. An energetic and charming personality, with unusual gifts and vision, he accomplished an astonishing task in the way of developing useful Christian institutions and training men and women for worth while service. Blessed with abundant good humor and graciousness, he was a continual adornment to the doctrine of Christ which he preached. Over his desk hung a quaint but significant prayer: "O Lord, make all the bad people good, and all the good people nice!" Several biographies of Dr. Main have appeared, all of them excellent; but it may be said with all truthfulness that this present volume is second to none of them. The story is interestingly written, and there are numerous illustrations. The cost, it will be observed, is very low.

159 pages 8½ x 5½ inches. Pickering and Inglis, London. \$1.00. W.H.H.†

† Dr. William H. Hockman

### World History, by Robert Newton Waring.

Those who are familiar with the *Bible History* of this author will look forward with anticipation to this supplementary volume, which is truly a *multum in parvo* of world events arranged chronologically and indexed topically. It includes architecture, art, commerce, disaster, discovery, education, engineering, finance, founding, government, invention, law, literature, manufacture, medicine, music, philosophy, reform, religion, science, transportation, and war. All writers and students will be glad to have this valuable handbook within reach for frequent consultation.

179 pages. 8 x 5¼ inches. Fleming H. Revell Company, New York. \$1.75. C.H.B.

### Sources of Power in Famous Lives, by Walter C. Erdman.

These biographies comprise the first half of a series of fifty-two brief addresses prepared for a weekly radio broadcast. They were written at the request of the president of a business firm as purely inspirational programs. As they are for the most part biographies of men and women whose lives were shaped by their faith in God and in Christ and in the Bible as the Word of God and in prayer as definite communion with God, they will be of special interest to all believers. Some of the later characters chosen are Robert Dollar, Sir Ernest Shackleton, Mary Slessor, and John Wanamaker. James A. Garfield and Benjamin Harrison have been selected from among the presidents, and "Stonewall" Jackson, Robert E. Lee, and Ferdinand Foch among the generals.

159 pages. 7½ x 5 inches. Cokesbury Press, Nashville. \$1.00. C.H.B.

### Handbook of Nature Study, by Anna B. Comstock.

This delightful and comprehensive book on nature study, which is now in its twenty-third edition, is the culmination of twenty-three years of work in the successful training of students and teachers. Nature study in all of its phases is fully treated. The book is divided into four parts. Part I defines nature study, describes the proper method of teaching it, and correlated nature study with school subjects. Part II treats of animal life, including the study of birds, fish, batrachians, reptiles, mammals, insects, and other invertebrate animals. Part III deals with plant life, including wild flower study, cultivated plant study, flowerless plant study, and tree study. Part IV is entitled "Earth and Sky," and gives a simple, yet adequate, discussion of mineralogy, of the weather, and of the stars and constellations. This material is presented in 234 lessons, each consisting of the teacher's story with the leading thought to be emphasized, and giving the best method of developing this thought through personal observation by the boys and girls. Full illustration clarifies the discussion and aids identification of the various plants and animals and phases of their life. The value of the book is increased by the classified lists of nature and nature story books, as well as by a good index. While the book is prepared especially for the public school rather than for the Sunday School teacher, its use by the Church School teacher and worker who takes his group on outings, will give a new approach to the Word of the Creator through the work of the Creator.

942 pages. 9½ x 6 inches. Comstock Publishing Company, Ithaca, N.Y. \$4.00. J.E.C.

### Bridge Building, by Herbert W. Virgin, D.D.

This book takes its title from the first of seventeen sermons which it contains, all preached by the pastor of the North Shore Baptist Church of Chicago, where he has gathered large congregations in the last twelve years. They are interesting and practical applications of simple truths we all need to heed, and their attractive presentation partly explains their drawing power. Theology is not emphasized, yet we believe a conception of Christ's early return would have led this gifted preacher to express somewhat differently his outlook on the world's future.

182 pages. 8x5 inches. Judson Press, Philadelphia. \$1.00. H.E.S.

**The Epistle of Eternal Life**, by George Goodman.

The author refers to this work as "a practical exposition of the First Epistle of John, to help those who desire to live to the glory of God and in a manner well-pleasing to Him." Although a brief exposition, it is beautifully complete and concise, and contains much original outline material which is certain to prove most helpful to preachers and teachers of the Word, as well as to the layman student. A most excellent production.

64 pages. 7 1/2 x 4 3/4 inches. Pickering & Inglis, London. 20 cents. W.P.L.

**Straight Thinking about the Bible**, by Josiah Blake Tidwell, M.A., D.D., LL.D.

Since the Bible is the source book of the Christian religion, everything depends upon our attitude toward it. Its authority as the very Word of God must be established in our hearts if it is to have power to mold our lives. This the author, who is professor of Bible of Baylor University, firmly believes, and he goes to the heart of the problem when he makes out a convincing case for verbal inspiration. In his thesis he considers the claim which the Bible makes for its authenticity and authority, and the justification for it. He then devotes a brief chapter to its cardinal doctrines and another to the spirit and methods of Bible study. It has the charm of lucidity for it is written in the simplest style.

152 pages. 8 x 5 1/2 inches. Broadman Press, Nashville. \$1.25. J.R.R.

**Some Old Testament Parables**, by J. Stuart Holden.

These eleven addresses utilize chosen parables from the Word of God in speaking to the hearts of men. Four of them are the late Dr. Holden's last addresses to the convention at Portstewart, Ireland. A large and meaningful use of Scripture is made throughout. Truths of God's Word, forcefully and beautifully presented, lead the reader to examine the quality of his own life.

127 pages. 7 x 5 inches. Pickering and Inglis, London. J.E.C.

**Anglo-Israelism Refuted**, by Roy L. Aldrich.

In introducing this brochure, the author says, "The arguments against the British-Israel or Anglo-Israel theory contained in these pages were used in a public debate held in two sessions . . . in the Cass Technical High School Auditorium, Detroit, Mich. My opponent was Mr. Howard B. Rand, secretary general of the Anglo-Saxon Federation of America, and therefore the leading exponent of the Anglo-Israel theory in this country."

Although several books and pamphlets have been written on this subject, this impresses us as being the most concise and clearest statement we have seen, and one which deals with the most important issues involved in a logical and scriptural manner. We trust that it may have the wide circulation which it merits.

37 pages. 7 x 5 1/2 inches. Roy L. Aldrich, 2nd and Grand River Avenues, Detroit. 25 cents. W.P.L.

**Definite Experience**, by A. S. Wilson.

In introduction, the author writes, "A real peril of the present period in Christian history is indefiniteness in the face of clear scriptural injunctions to embrace, accept, and utilize the position, practice and equipment provided by the Holy Spirit for each child of God."

While the emphasis throughout the book is on personal holiness of life, the author makes plain that the ground and enablement of that holiness is the finished work of Christ, who is made unto us sanctification (I Cor. 1:30).

Necessary cautions are not omitted, as witness this paragraph on page 81, "God never gives feeling to enable us to trust Him. God never gives feeling to encourage us to trust Him. God never gives feeling to show that we have really and utterly trusted Him. God only gives feeling when He sees we trust Him apart from all feeling, resting on His own Word and on His own faithfulness to His promise."

This is a most helpful little book. 128 pages. 7 1/2 x 5 inches. Marshall, Morgan & Scott, London. 40 cents. W.P.L.

**Wells of Salvation**, by J. M. Davies.

This book "consists of twelve papers on salvation, showing that it is of the Lord, by grace, by blood, by the death of Christ, and by faith; also its relation to repentance and confession; hindrances to it; assurance of it; things that accompany it; the joy resulting from it, and various other aspects. There are three closing appendices, on the 'Unpardonable Sin,' salvation's three tenses, and the doom of those who reject it."

We regard this collection as a most valuable one, for it states the truth clearly, scripturally, and interestingly, and furnishes helpful and usable material for the preacher and teacher who recognizes the great importance of this theme and delights to proclaim it.

120 pages. 7 1/2 x 5 inches. John Ritchie, Kilmarnock, Scotland. W.P.L.

**Oil Lamps Lifted**, by Pearl Door Longly.

The writer has spent more than two decades in missionary service in India. An outstanding impression is that the poems yield an interpretation of Indian life, assistance being given by numerous footnotes, and the several excellent illustrations. One is led on from page to page, as by a magic panorama, and the occasional devotional poems are a welcome feature.

86 pages. 7 1/2 x 5 inches. Fleming H. Revell Company, New York. \$1.00. W.M.R.

**Evolution the Root of All Isms**, by Dan Gilbert.

In a former volume, *Crucifying Christ in Our Colleges*, this young author courageously exposed the prevailing paganism in many of our universities and colleges today. In this supplementary contribution he has pointed out the isms which thus far have sprouted and stemmed from the central doctrine of evolution. He has clearly shown that the philosophy of evolution has influenced the thinking and conduct of men largely because it has had free play and full rein in the halls of education and laboratories of science, and that as a result the nation is now reaping its fruits in Nietzscheanism, Marxian socialism, free-love, determinism, and atheism. The unchallengeable facts that the author has presented ought to convince everyone of the far-reaching evil consequences that have resulted from the license and liberty given to evolution.

95 pages. 7 1/2 x 5 1/2 inches. Danielle Publishers, San Diego. Cloth, \$1.00; paper, 50 cents. C.H.B.

**The Ephesian Letter**, by Lewis Sperry Chafer.

This is a most welcome addition to the literature written on this Bible book. The distinctive aim of this treatment is doctrinal, in contrast to the usual exegetical or devotional presentation. As the author is known for his clarity in explanation of Christian truth in his other books, one can rest assured that the great doctrines found in Ephesians will be treated with equal clearness by this master of Bible exposition.

176 pages. 8 x 5 inches. Loizeaux Brothers, New York. \$1.00. K.S.W.

**Devotional Course in Precious Epistles**, by Keith L. Brooks.

This is a course of 365 short devotional studies from Colossians, Galatians, Hebrews, I, II and III John, Ephesians, Philippians, and James. They are rich in truth. Just the thing to keep on your library table for a brief but helpful spiritual pick-up.

85 pages. 9 x 6 inches. Brooks Publishers, Los Angeles. 60 cents. K.S.W.

**The Epistle to the Hebrews. The Epistles of Paul to the Thesalonians**, by Charles R. Erdman.

These are companion volumes to the author's other books on the Pauline epistles, analytical and exegetical, written for the Christian in his home who desires an explanation of the text of these Bible books.

136 and 101 pages. 6 1/2 x 4 1/2 inches. Department of Church Relations, Presbyterian Board of Christian Education, Philadelphia. \$1.00 each. K.S.W.

**Divorce and Remarriage in the Light of New Testament Teaching**, by Linden J. Carter.

Whether or not the reader agrees with the conclusions set forth in this pamphlet, he will surely agree that the author has given the subject much careful and prayerful thought. Every pastor should read this, for it contains light upon a difficult subject, and, in our opinion, the matter is treated in a concise and scriptural manner.

24 pages. 6 1/4 x 3 1/2 inches. Linden J. Carter, 16 Van Zandt St., East Norwalk, Conn. 10 cents. W.P.L.

(Continued on page 587)

## D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from May 1 to 29, 1936, inclusive:

	Number of Contributions	Amount of Contributions
Africa .....	2	\$ 10.61
Alaska .....	1	11.00
Army and Navy .....	1	1.00
French Louisiana .....	5	21.00
Free Tract .....	5	6.60
General Missions .....	2	19.09
Hospital .....	426	1,382.24
India .....	4	29.00
Latin America .....	34	196.35
Mountain .....	129	354.34
Negro .....	6	19.00
Philippine Islands .....	5	32.00
Pioneer .....	130	390.13
Prison .....	354	869.42
Railroad .....	1	10.00
C. C. C. Camps .....	14	48.50

## FREE GRANTS OF LITERATURE

"I need another supply of your blessed booklets for our jail and hospital work. Eternity alone will unfold the real good accomplished. One prisoner found Him as the result of reading 'The Way Home.' The prisoners seem hungry for them."—W.C.M., Calif.

The total amount of literature sent from May 1 to 29, 1936: 7,366 Moody Colportage Library books, 16,616 Gospels of John (Horton edition), 7,774 Evangel Booklets, 6,658 Pocket Treasuries, 2,004 New Testaments, 46,482 Gospel tracts, 1 Praise (song pamphlet).

Sent in: 661 shipments to 41 states, incl. D.C., 7 shipments to the Philippine Islands, 6 shipments to Porto Rico, 9 shipments to Canada, 30 shipments to 13 foreign countries.

**Africa Book Fund:** 10 shipments: 267 Colportage Library books, 1 Gospel of John, 110 tracts.

**C.C.C. Camp Book Fund:** 11 shipments to 9 states: 110 Colportage Library books, 575 Gospels of John, 141 Evangel Booklets, 775 Pocket Treasuries, 10 Testaments, 1,151 tracts.

**Free Tract Fund:** 25 shipments to 15 states, 3 shipments to Canada: 7,065 tracts.

**French Louisiana Book Fund:** 3 shipments: 25 Colportage Library books, 50 Gospels of John, 40 Evangel Booklets, 860 tracts.

**General Mission Fields Book Fund:** 4 shipments to 4 states, 1 shipment to Porto Rico, 4 shipments to 4 foreign countries: 45 Colportage Library books, 145 Gospels of John, 13 Evangel Booklets, 35 Pocket Treasuries, 276 tracts.

**Hospital Book Fund:** 98 shipments to 34 states: 1,473 Colportage Library books, 3,194 Gospels of John, 1,969 Evangel Booklets, 2,977 Pocket Treasuries, 25 New Testaments, 14,236 tracts.

**India Book Fund:** 2 shipments: 26 Colportage Library books, 30 Evangel Booklets, 695 tracts.

**Latin America Book Fund:** 1 shipment to 1 state; 5 shipments to Porto Rico, 14 shipments to 8 foreign countries: 665 Colportage Library books, 952 Evangel Booklets, 4,385 tracts.

**Lumber Camp Book Fund:** 1 shipment to 1 state: 6 Colportage Library books, 100 Gospels of John, 100 Pocket Treasuries, 27 tracts.

**Mountain Book Fund:** 288 shipments to 12 states: 2,025 Colportage Library books, 4,338 Gospels of John, 1,840 Evangel Booklets, 1,051 Pocket Treasuries, 1,432 New Testaments, 2,927 tracts, 1 Praise.

**Negro Book Fund:** 4 shipments to 3 states: 29 Colportage Library books, 275 Gospels of John, 30 Evangel Booklets, 150 Pocket Treasuries, 11 New Testaments, 140 tracts.

**Philippine Islands Book Fund:** 7 shipments: 257 Colportage Library books, 200 Gospels of John, 17 Evangel Booklets, 100 Pocket Treasuries.

**Pioneer Book Fund:** 151 shipments to 16 states, 6 shipments to Canada: 1,509 Colportage Library books, 4,012 Gospels of John, 1,452 Evangel Booklets, 743 Pocket Treasuries, 475 New Testaments, 7,532 tracts.

**Prison Book Fund:** 75 shipments to 24 states, incl. D.C.: 929 Colportage Library books, 3,734 Gospels of John, 1,290 Evangel Booklets, 727 Pocket Treasuries, 52 New Testaments, 7,078 tracts.



# Institute and Alumni

William M. Runyan

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful cooperation will be greatly appreciated. Please send news items promptly, written legibly, with

full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

## MISSIONARY LUNCHEON GUESTS

While the Moody Memorial Church was holding its Annual Missionary Rally, May 6-10, the Institute extended invitations to the visiting missionaries to become guests at a special luncheon in their honor at the noon hour on Thursday, May 7. On this delightful and happy occasion fifty guests were welcomed. Missionaries from the four corners of the earth—some of them furloughed, and others on the retired list—were present.

Dean Lundquist extended a welcome for the Institute, and introduced Mr. A. F. Gaylord, who as Director of the Jubilee and Centenary celebrations, gave earnest and spiritual interpretation of this opportunity for extending the kingdom of God. Pastor Ironside gave a heart-searching and timely address, many of the missionaries present being of the great company supported by the church of which he is pastor. The invitations for this luncheon had been sent out by Mr. H. Coleman Crowell, acting for President Houghton, who was on his errand in the British Isles.

## FORMER STUDENTS HONORED

At its graduation exercises on May 14, the Northern Baptist Theological Seminary granted diplomas and degrees to eight students who had formerly completed courses at M.B.I. Those receiving the Bachelor of Theology degree were: Lee Arnold Clinton '30, James William Johnson '32, Gilbert Johnstone '32, Harry Clay Munsey '27, Clayton Comer Shepherd '32, and Elmer William Von Busch '28. William Rankine Spence '28, received the Bachelor of Divinity degree.

The Institute congratulates these men and bespeaks for them a ministry of vital and victorious significance in their respective fields of service.

## SUMMER TERM ENROLLMENT

The student body making up the Day and Evening Schools is a near-peak company for the summer term. The 613 enrolled in the Day School is 43 ahead of last summer, and the largest since 1931. The grand total of 1,324 is but 8 less than last summer, which was the largest since 1931. Of course, more than mere numbers must build a successful school, but all prayer helpers, donors, and other interested friends, including alumni, rejoice in every token of divine favor.

## FUTURE ENGAGEMENTS

Clarence H. Benson, June 28-July 3, First Workers' Sunday School Congress, Mt. Hermon, Calif.

Dr. Will H. Houghton, June 25, Christian Endeavor Convention, First Methodist Protestant Church, Zanesville, Ohio; July 4, 5, Lebanon League Conference, Dayton, Ohio;

July 10, Gull Lake, Mich.; July 11, 12, St. Joseph River Valley B.Y.P.U. Ass'n, Colon, Mich.; July 19-23, Old Orchard, Maine; July 26-30, Montrose Ministerial Institute, Montrose, Pa.

(See Future Engagements of Free Men on page 33)

## RECENT SPECIAL SPEAKERS

J. Irvin Overholtzer, director, the Child Evangelism Fellowship, Los Angeles, Calif.; Rev. James E. Mallis, field secretary, Ceylon and India General Mission; Thomas S. Smith, Institute Trustee; Dr. R. V. Bingham, director, Sudan Interior Mission, Toronto, Ont., Canada; Miss Elinor Stafford Millar, formerly of M.B.I. Extension Department; Dr. A. P. Stirrett, field secretary, Sudan Interior Mission, Nigeria, Africa; Paul Metzler, field representative, Mid-Missions, Africa; Dr. John S. Conning, National Board of Missions, Presbyterian Church, Jewish evangelism, New York, N.Y.; Rev. T. J. Bach, director, Scandinavian Alliance Mission, Chicago; Harry G. Briault, missionary, South America, Evangelical Union of South America; M. D. Christensen, missionary, Scandinavian Alliance Mission, Africa; Charles B. Michael, missionary, Alaska, under Moravian Board.

## FORMER STUDENTS REACH NEW GOALS

The Institute is always glad to recognize the achievements of its former students and graduates who follow M. B. I. training with courses in other institutions. At the commencement at Wheaton College, on June 8, a number of such former students received degrees.

Receiving the degree of Bachelor of Arts were the following: Elisabeth Mar-

garet Kliever '32, Ernest Rudolph Danielson '29, Helen Elizabeth Dornhoefer '33, Robert James Kees '33, Frank M. Rejmer '31, Florence Irene Tyler '26, Alexander MacKenzie Wilson '29, and Nelson Jones Wright '32. The Bachelor of Philosophy degree was conferred upon Helen Louise Catherwood '32, and Frank Laurence Kinsman '32.

Joseph Francis Misicka '33, will receive the Bachelor of Arts degree at the conclusion of the summer term.

Of interest to our readers is the fact that sons of two M.B.I. faculty members were among the graduates, Clark David Benson winning the Bachelor of Arts degree, and Donald E. Hockman, the Bachelor of Science degree, which will also come to John Campbell Page, Jr., at the end of the summer term.

## MAX I. REICH HONORED

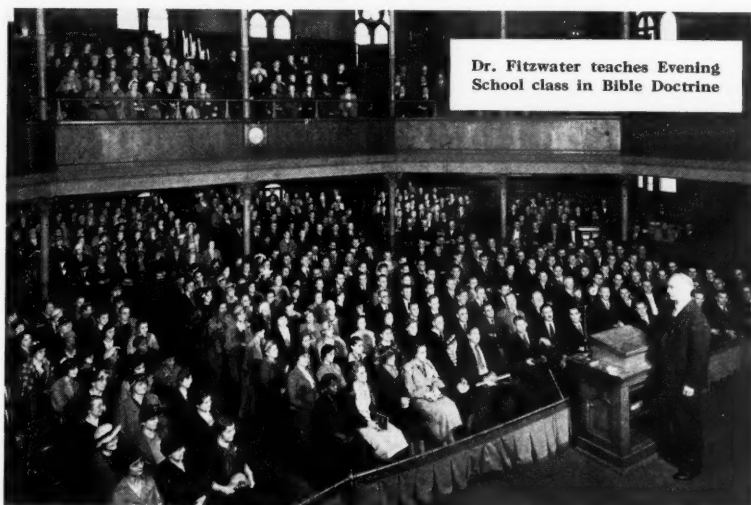
Max I. Reich, of the Institute Extension Staff, who was one of the speakers on the commencement program at Wheaton (Ill.) College June 7, was given the degree of Doctor of Divinity, which unnumbered friends will feel is an honor consistent with his rich and profound knowledge of the Word of God.

## STUDENTS OF OTHER DAYS

Philip Sorce '29, was graduated from the Presbyterian Seminary, Chicago, in May. After completing his Institute work, Mr. Sorce went to Maryville (Tenn.) College, and received his diploma in 1933. He is pastor of the Presbyterian Church, Warsaw, Ill.

Winfred Hunt '31, and Mrs. Hunt (Minnie Vande Zande '29), R.F.D. No. 2, Pisgah, Ala., have in their few months on the field been occupied in visitation work, preaching, and giving out the Word. They have organized a Sunday School, with 70 members, a Bible class, and a young people's society.

Ray E. Garrett '35, was ordained to the gospel ministry, April 14, in the Baptist Church, Perry, Mich. Dr. H. H. Savage '11, preached the ordination sermon, and the pastors of the Shiawassee Association of the Northern Baptist Convention assist-



Dr. Fitzwater teaches Evening School class in Bible Doctrine

## CLOSE OUT BARGAINS

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## DAISY FLY KILLER

ed in the examination and ordination of the candidate.

Hugo C. Montanus '28, was ordained by Freeport Presbytery on May 12, at Elizabeth, Ill. He was also installed as pastor of the Presbyterian Church at Elizabeth, which he had served while completing his seminary work at Dubuque, Iowa. C. A. Montanus '96, and Wm. H. Schobert '31, took part in the service.

Gladys T. Thompson '32, was a member of the graduating class of the School of Nursing, Lutheran Deaconess Hospital, Chicago, which received diplomas at the commencement exercises on May 27.

Bert Atchison '98, announces a change of address from Winter Park, Fla., to 404 Hebron Street, Hendersonville, N. C. He has entered upon the pastorate of the church so long served by the late Dr. R. V. Miller.

Horace Murfin '32, and Mrs. Murfin '33, writing from Praca da Independencia 46, Sobral, Ceara, Brazil, S. America, report having ventured upon public gospel services, though they are facing persecutions that remind one of the Dark Ages. Pray for them. "The heat is terrific, but we praise God for health."

Herbert J. Brice '06, deals with the challenging double responsibility of serving the First Presbyterian Church in Marquette, Mich., as pastor, and the state prison in the same city as chaplain. He has written illuminating articles on problems of crime.

Christina B. Black '34, after following her studies at the Institute with two years of efficient secretarial work in the Extension Department, has returned to her native Scotland. Her address is Halketshall, Limekilns, Fife, Scotland.

David A. Noble '19, remembered as a Faculty member by many former students, has received nearly one hundred members into the fellowship of the Leverington Presbyterian Church, Philadelphia, during his pastorate of two and a half years.

Hubert Reynhout, Jr. '34, and Mrs. Reynhout (Doris R. Rogers '34), who have been serving a church at Sand Lake, Mich., have been accepted for missionary work under the Central India Gospel Mission, and will sail for Bangalore in the early autumn. Their labors will be among Moslems.

Ivan Allbutt '29, C.I.M., Chenyuan, Kweichow, China, makes vivid in a report the joy and power of Christ in the lives of native believers. Midst communist disturbances the peace of God is realized.

Oliver Thomson '30, and Mrs. Thomson (Dorothy Higgins '30), Caixa 7, Januaria, Minas Geraes, Brazil, tell of pioneering and of thrilling victories; for instance, the first baptisms in Manga, witnessed by many; also the first Protestant wedding in that town, looked upon with reverence by a multitude of attentive witnesses.

Anna P. Stahr '23, Siguatepeque, Honduras, C.A., reports ten conversions since her last report, and rejoices in other tokens of spiritual blessing.

Russell Schnell '27, in Congo Echoes, gives an interesting account of the use made of special days in bringing the gospel to primitive hearts—Family Day, Name-sake Day, Chief's Day, and others.

Merril T. MacPherson '14, has entered upon the seventh year as pastor of the

North Broad Street Presbyterian Church, Philadelphia, Pa. On the evening of April 30 a large company gathered in the church parlors to honor their pastor. Beautiful floral and other tokens of love and esteem were presented to Mrs. MacPherson, the pastor, and their son Keith.

Isaac M. Brubacher '26, and Mrs. Brubacher (Ruth E. Hodgson '33), are enjoying the blessing of the Lord in their pastorate of the First Presbyterian Church, Sunnyside, Wash. Mr. Brubacher was elected moderator of the Presbytery of Washington last fall.

Lucilia Newton '32, writes a letter of glowing enthusiasm for herself and Margaret Pedersen '33, from Mabuki, T.T., East Africa. Vivid pictures of native life and habits, and the efforts of the newcomers to adapt themselves to an unfamiliar type of living, give keen interest to this letter, signed, "Sincerely and happily."

Roy Shaffer '21, writes from Simba, Kenya, E. Africa, that because of the health of Mrs. Shaffer (Ruth Thiers '20), and of their son and daughter, an early furlough seems necessary. They desire prayer that the way may open and means be provided for this necessary release from their work in the high altitudes.

James C. Schreiber '28, superintendent of the Oak Hills Fellowship, Bemidji, Minn., sends out an interesting springtime report of that rapidly extending work in a needy, but promising field. This frontier region presents a real challenge for gospel effort.

Mrs. Herbert B. Cook (Muriel Rachel Stevenson '35), is taking nurse training at Booth Memorial Hospital, New York City, which will be completed in January, 1937. Mr. Cook has returned to M.B.I. and is looking toward graduation. They have been accepted by the Unevangelized Tribes Mission for work in the Belgian Congo, and will leave for the field after completing their training.

Oscar Raymond Lowry '32, was ordained into the Presbyterian ministry on May 28, and installed as pastor of the Second Presbyterian Church, Trenton, N.J. Taking part in the service of ordination were Dr. Samuel M. Zwemer, Dr. Andrew W. Blackwood, Dr. F. W. Loetscher, Rev. T. Roland Philips, and Rev. Oscar Lowry '99.

L. P. Cassel '13, observed the sixth anniversary as pastor of the Baptist Tabernacle, Des Moines, Iowa, on May 17. He says, "A substantial increase in membership, a Bible loving and spiritual people are the gratifying results of these years of service."

Elmer W. Blew '05, 129 S. Greenleaf Ave., Whittier, Calif., visited the Institute late in May, en route to Maine on a visit to his mother whom he has not seen for many years.

William Mertz Strong '32, and Mrs. Strong '33, write from France that they are making acceptable progress with the French language before continuing their journey to the French Sudan, under the Sudan Interior Mission, as representatives of the Coatesville (Pa.) Presbyterian Church, Wilbur M. Smith, D.D. '14, pastor.

Elsie Klingman '34, Ashcamp, Ky., writes: "I have had some glorious experiences working in these mountains entirely on faith. Last summer we had a

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great deal of opposition, but it is wonder-  
ful how the Lord is breaking down bar-  
riers. This year the people are more re-  
sponsive and more interested in the Word  
of God."

Ralph Atkinson, D.D., '94, synodical ex-  
ecutive of the United Presbyterian Church  
for California, was a visitor at the Insti-  
tute in May. He had been in Pittsburgh,  
Pa., on church business and was en route  
to Kansas to attend the General Assembly.

Charles F. Ensign, D.D., '95, en route  
to the General Assembly of the Presby-  
terian Church in the U.S.A. at Syracuse  
from his parish in Long Beach, Calif., re-  
newed acquaintances and enjoyed fellow-  
ship at the Institute.

#### BORN

To Hugh R. Fitch and Mrs. Fitch (Es-  
ther Swallen '27), a daughter, Sarah Swal-  
len, March 21, 21 Edgewater Rd., Cliff-  
side Park, N.J.

To Eugene W. Anderson '28, and Mrs.  
Anderson '29, a son, David Walter, March  
17, 2215 Johnson St., N.E., Minneapolis,  
Minn.

To Geo. F. C. Schroeder '29, and Mrs.  
Schroeder (Alice L. Vis '29), a daughter,  
Mary Jean, May 6, 114 Grandview Ave.,  
Pitman, N.J.

To William Mertz Strong '32, and Mrs.  
Strong '33, a son, William Slater, March  
15, Paris, France.

#### MARRIED

Harvey Birky '36, and Prudence Habeg-  
ger '34, May 31, Berne, Ind.

#### AT REST

Robert S. Parry '27, following three  
weeks of illness, entered into rest on Feb-  
ruary 10, at Columbus, Wis.

Walter Spooner '03, after a life of effec-  
tive service in positions of trust and re-  
sponsibility in the Lord's work, died on  
May 25 at East Orange, N. J. Mrs.  
Spooner (Alwine Ravens '01) and the sur-  
viving family have the sympathy and  
prayers of many friends.

#### SPIRITUAL SPOKESMEN

(Continued from page 552)

A gardener stripped a bamboo tree of all  
limbs and twigs, and gouged out its heart  
that it might be used as a pipe to conduct  
water from a beautiful spring to a patch  
of dry, lifeless ground. This being used,  
the soil soon became green with vigorous  
life. In like manner, God detaches all the  
sinful impediments from our souls and cuts  
out the selfishness from our hearts in  
order to let His strengthening Spirit flow  
freely to the dying men and women around  
us to give them life. The fact that we are  
allowed of God to be put in trust with  
the gospel is in strictest truth our highest  
privilege, our supreme responsibility, and  
our fullest joy.

#### BOOK NOTICES

(Continued from page 584)

**Daniel**, by J. H. Shonkwiler.

Daniel is one from the Bible Hero Stories

for children from about ten to fourteen years  
of age. The story is excellently written to  
interest and instruct boys and girls. The large  
type and seven full page pictures make the  
book attractive and meaningful to juvenile  
readers.

31 pages. 9½x6½ inches. Standard Pub-  
lishing Company, Cincinnati. J.E.C.

**Esther the Queen**, by Mildred Duff  
and Noel Hope.

These authors, who have been successful  
workers among young people in the Salva-  
tion Army, can be depended upon to give the  
truth of God's Word in an interesting way.  
*Esther the Queen* contains the fascinating  
narrative of Esther, supplemented with facts  
from history and archaeology, which give  
color and clarity to the story. The book is  
illustrated throughout by sketches from mon-  
uments and other archaeological findings from  
the geographical setting of Esther.

96 pages. 7x5 inches. Zondervan Pub-  
lishing House, Grand Rapids. 35 cents.

J.E.C.

**After Conversion—What?** by Lionel  
B. Fletcher.

This book, which sets forth truths of  
Christian experience in a clear and unusually  
interesting manner, will be most helpful to  
every believer who reads it, not only the  
young Christian, but the more mature as  
well. The author begins at the right place,  
for the first three chapter titles are: A Per-  
fect Saviour, A Perfect Keeper, and A Per-  
fect Teacher. Then follow chapters dealing  
with Victory, Prayer, Church Membership,  
Temptation, and Missionary Service. A  
splendid book.

128 pages. 7½x5 inches. Zondervan Pub-  
lishing House, Grand Rapids. 40 cents.

W.P.L.

**The Wind Bloweth**, by A. B. DeRoos.

The author of this unpretentious volume is  
a Hebrew Christian missionary. For years,  
with the heart of a lover and the passion of  
a saint, he has wrought sacrificially, mostly  
among primitive peoples, and chiefly in Latin  
America.

The first paragraph of his Introduction  
sets the key. He says: "A dear friend asked,  
'How did you get started?' I answered, 'I  
was started! He who chose me to be a fish-  
er of men, gave me the fisherman spirit, after  
that it was easy; in fact, it would be im-  
possible not to go fishing.'" And twenty-seven  
brief chapters brim with the record of his  
successful fishing.

144 pages. 7¾ x 5¾ inches. Latin Amer-  
ican Prayer Fellowship, Mexico City. J.R.R.

**Springs of Comfort**, compiled by J.  
Danson Smith.

**God Who Comforteth**, by J. Danson  
Smith.

**God Who Giveth**, compiled by B. Mc-  
Call Barbour.

These three booklets cover a thirty-one day  
collection each of daily messages, the Smith  
booklets filled with poems, original and  
selected, and the Barbour booklet offering for  
each day some Bible verses, a meditation, and  
brief poem. J. Danson Smith's devotional  
poems are becoming more and more a desired  
possession of spiritual readers. Each booklet  
built as follows:

34 pages. 6½x4 inches. B. McCall Bar-  
bour, Edinburgh, Scotland. 20 cents.

W.M.R.

**Things to Come**, by Frederick A. Tat-  
ford.

Within the compass of a very few pages,  
the author has clearly presented a bird's eye  
view of God's prophetic program, beginning  
with the Davidic kingdom, and extending to  
eternity (II Peter 2; Rev. 21:1). Just the  
booklet on this subject for the busy person,  
and splendid, also, for the teacher who desires  
to give a short series on prophecy.

28 pages. 5¼x3¾ inches. John Ritchie,  
Kilmarnock, Scotland. 5 cents. W.P.L.

**One Hundred Lessons in the Bible**,  
by Aulora R. McIntyre.

The purpose of the author is to provide a  
comprehensive view of the plan of God as  
revealed in the books of the Old Testament,  
the Gospels, and the Acts. As a missionary  
she has learned just what selections of the  
Bible can best be put forth to primitive peo-  
ple and children who are entirely ignorant of  
God and His Book. The method employed  
for each lesson is a topic, Scripture text, and  
an average of six questions. At the end of  
the book is found an outline setting forth  
the plan of salvation, with about forty Scrip-  
ture verses to be memorized by the pupil.

57 pages. 7½ x 5¼ inches. Faithful  
Words Publishing Company, St. Louis. 25  
cents. C.H.B.

**Sermons on the Commandments**, by  
William Masselink, Th.M., Th.D.

One of the commendable customs of the  
Reformed Church is to have its pastors  
present in their pulpits from time to time,  
the doctrines of the Heidelberg Catechism.  
As these include the Ten Commandments, it is  
to be expected that a series of sermons would  
be prepared on this theme. This treatment  
of doctrinal material is not dull or dry, but  
on the other hand, the preaching is vivid  
and stimulating. The sermons in this vol-  
ume are examples of the highest type of ex-  
pository preaching, and meet many of the  
pressing problems of the present day.

223 pages. 7½ x 5 inches. Zondervan  
Publishing House, Grand Rapids. \$1.50.  
C.H.B.

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Fate, 9 il. Woman's Tragedy, 6 il. Grave Snakes; 3 il. S.S.  
Teacher Damned, Court Funeral; 11. 4 GREAT Sins. Birth  
Control, 6c Ea. All 18 for 30c. Stamps or Dimes. But a  
5c BILL brings 100 Titles. Is your SOUL worth \$1?  
Samples free. Scriptural League, M. W. Youngstown, O.

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# RADIO STATION

W-M-B-I

1080 kilocycles (277.6 meters)

## W-M-B-I TRACT LEAGUE BROADCASTS

The W-M-B-I Tract League broadcast, which proved a great blessing to W-M-B-I listeners several years ago, has now been resumed for the summer months, and is heard at 5:00 o'clock (Eastern Time—C.D.S.T.) each Wednesday afternoon. During this period Robert Parsons is mentioning and recommending tracts covering a variety of subjects, which will be most useful and effectual in tract distribution work.

## WHAT ONE TRACT ACCOMPLISHED

A man by the name of Richard Gibbs wrote a tract entitled, "The Bruised Reed."

A tin peddler gave a copy to a boy named Richard Baxter, whom God used in a mighty way. Richard Baxter wrote a tract entitled, "A Call to the Unconverted." Among the thousands led to Christ through reading "A Call to the Unconverted" was Phillip Doddridge, who later wrote *The Rise and Progress of Christianity*. This book fell into the hands of William Wilberforce, and was the means of leading him to Christ. As a result, he freed all the slaves of the British Colonies. Wilberforce wrote, *The Perfect View of Christianity*, which fired the heart of Elijah Richmond, who wrote *The Dairyman's Daughter*, which has been printed in more than fifty languages. Millions of copies of this little booklet have been circulated, and God is still using it.

All this record of results came from one

tract given to a boy by a tin peddler. And that old tin peddler will share in the rewards of Baxter, Doddridge, Wilberforce, Richmond, and all the others who will be led to Christ as a result of their lives and ministry.

## FOREIGN LANGUAGE BROADCAST

During July, August and September, W-M-B-I is planning to broadcast several additional foreign language programs on Tuesday, Thursday, and Saturday afternoons, from 4:30 to 5:00, Eastern Time. The schedule follows:

July 2—Russian; July 4—German; July 7—Italian; July 9—Lithuanian; July 11—French; July 14—Roumanian; July 16—Russian; July 18—Polish; July 21—Italian; July 23—Lithuanian; July 25—Spanish; July 28—Roumanian; July 30—Russian.

## SACRIFICIAL GIVING

The correspondence which is received in the Radio Department is of such a diversified nature that it produces a variety of emotions as it is read. Our hearts are often touched by evidences of sacrifice made by listeners in order that they may send financial help for the support of the radio ministry. Truly, some have caught the real joy in sacrificial giving, and have come to understand what the Lord Jesus meant when He said, "Lay up for yourselves treasures in heaven." Not for Me but for yourselves. What a difference it would make in our giving if that were truly recognized and fully understood.

The two letter excerpts which follow are examples of many of a similar nature received at W-M-B-I. How we praise God for such faithfulness on the part of His people who are assisting in this work. "I am sending you a dollar which I saved by buying my bread after it is a day old, as it is cheaper then. God bless you dear faithful people."

"A few weeks ago I received some of your literature, for which I wish to express my hearty thanks. I wish that I were so situated that I could support your work every month, but due to conditions it is just impossible for me to do as much as I would love. My husband has been out of work for over four years. Some folks asked us to come to another town, saying that there would be some work for him, but greatly to our disappointment, my husband did not get the job. We were compelled to stay there over winter, and so both of us worked for our room and board, without income. The savings that we had put aside, have been spent, and it is hard now to make ends meet . . . I am so happy that I can send you just a small gift of \$1.00 toward the support of your wonderful work. I take great joy in listening to your morning programs over the radio. I receive so many blessings through them. My heart feels sad that I cannot do more for the Moody Bible Institute, but you will understand. May the dear Lord be with you."

## "GIVING IS LIVING"

"Go feed to the hungry sweet charity's bread,  
For giving is living,' the angel said.  
'And must I keep giving again and again?'  
My selfish and querulous answer ran.  
'Oh, no!' said the angel, piercing me through,  
'Just give till the Master stops giving to you!'"

## MONTHLY PROGRAM OF STATION W-M-B-I Eastern Standard Time

### Sunday, July 5, 12, 19, 26

11:00 A.M.—Moody Memorial Church  
12:30 P.M.—Music and Message

### Monday, July 6, 13, 20, 27

7:00 A.M.—Sunrise Service  
10:30 A.M.—Devotional Hour—Howard A. Hermansen  
11:30 A.M.—Continued Story Reading—Wendell P. Loveless  
12:00 M.—Midday Gospel Hour  
3:00 P.M.—Music  
3:40 P.M.—"Ministry of the Printed Page"  
4:00 P.M.—Music and Message  
5:00 P.M.—Music and Message  
6:00 P.M.—Sunset Hour

### Tuesday, July 7, 14, 21, 28

7:00 A.M.—Sunrise Service  
10:30 A.M.—Classroom Broadcast  
11:30 A.M.—Continued Story Reading  
12:00 M.—Midday Gospel Hour  
3:00 P.M.—Radio School of the Bible—W. Taylor Joyce  
3:30 P.M.—"I See by the Papers"—Mr. Loveless  
4:00 P.M.—Foreign Language Service

### Wednesday, July 1, 8, 15, 22, 29

7:00 A.M.—Sunrise Service  
10:30 A.M.—Shut-in Request Program  
12:00 M.—Midday Gospel Hour  
3:00 P.M.—Sunday School Lesson—Iris Ikeler McCord  
3:30 P.M.—Question Hour—Mr. Loveless  
4:00 P.M.—Music and Message  
5:00 P.M.—W-M-B-I Tract League  
5:30 P.M.—Boys and Girls Program—Theresa Worman  
6:00 P.M.—Sunset Hour

### Thursday, July 2, 9, 16, 23, 30

7:00 A.M.—Sunrise Service  
10:30 A.M.—Missionary Hour—John R. Riebe  
11:30 A.M.—Continued Story Reading  
12:00 M.—Midday Gospel Hour  
3:00 P.M.—Music  
3:30 P.M.—Home Hour and Short Stories—Mrs. McCord  
4:00 P.M.—Foreign Language Service

### Friday, July 3, 10, 17, 24, 31

7:00 A.M.—Sunrise Service  
10:30 A.M.—Radio School of the Bible—Mrs. McCord  
11:05 A.M.—Music  
11:30 A.M.—Continued Story Reading  
12:00 M.—Midday Gospel Hour  
3:00 P.M.—Radio School of the Bible—John C. Page  
3:30 P.M.—Music  
3:45 P.M.—"The Jew"—Rev. Solomon Birnbaum  
4:00 P.M.—Music and Message  
5:00 P.M.—Scandinavian Service—Prof. Frank Earnest  
5:30 P.M.—Music  
6:00 P.M.—Sunset Hour  
12:00 P.M.—Midnight Hour

### Saturday, July 4, 11, 18, 25

7:00 A.M.—Sunrise Service  
10:30 A.M.—K.Y.B. Club—Miss Worman  
11:00 A.M.—Teen-Age Bible Study—Miss Worman  
11:15 A.M.—Church School Period—Clarence H. Benson  
11:35 A.M.—Jewish Sabbath Service—Mr. Birnbaum  
12:00 M.—Music  
12:30 P.M.—Message  
3:00 P.M.—Special Music  
3:30 P.M.—Message  
4:00 P.M.—"Mother Ruth"—Mrs. McCord  
4:30 P.M.—Foreign Language Service

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